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VOX SPEI

BY

WILLIAM ANDREW PERRINS

Author of "Pencil Pictures," "Problems of To-day,"
"Useful Studies," etc

"Work without hope draws nectar in a sieve,
And hope without an object cannot live."

—Coleridge

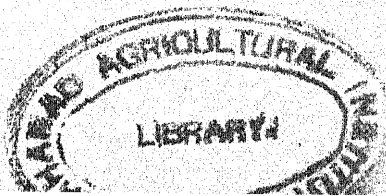


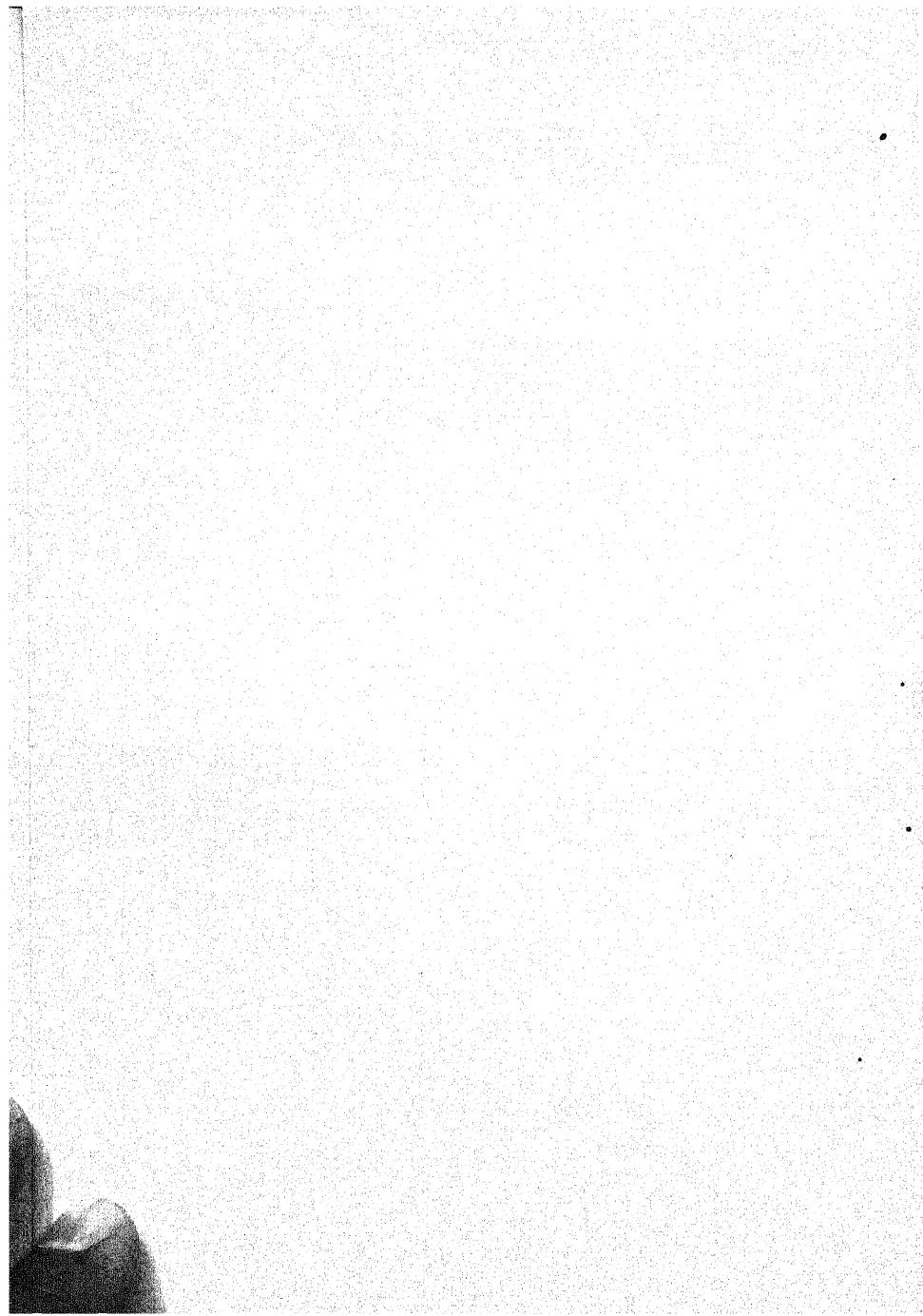
PUBLISHED IN BEHALF OF THE
BUILDING FUND OF THE BAP-
TIST CHURCH, BEDFORD, OHIO

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WILLIAM ANDREW PERRINS

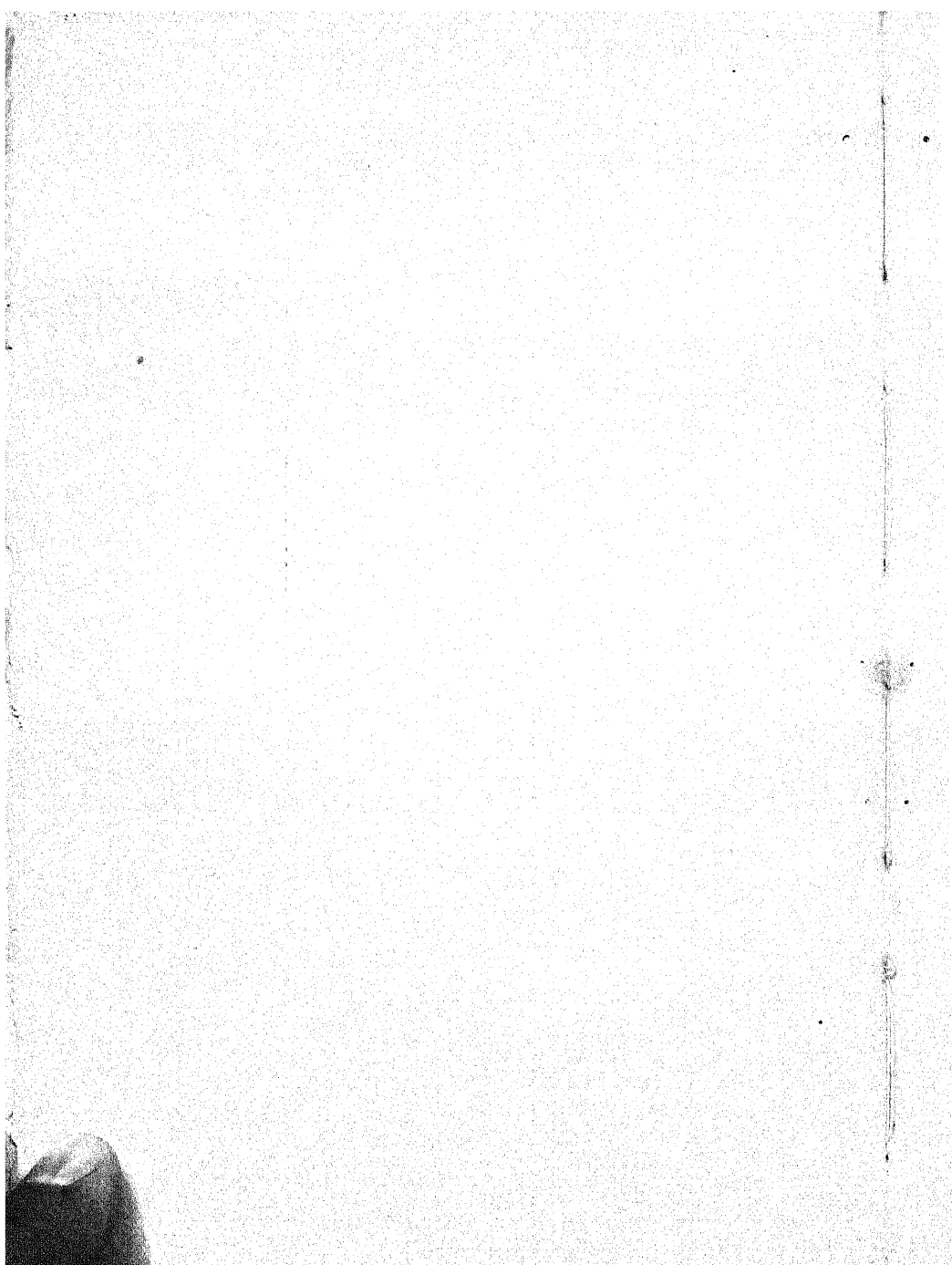
DEDICATED TO
THE FIRST BAPTIST CHURCH
BEDFORD, OHIO
IN TOKEN OF GRATITUDE FOR MANY KIND DEEDS
TO THEIR PASTOR: ALSO TO
MY WIFE
WHO HAS BEEN THE SOURCE OF MUCH JOY
TO MY LIFE





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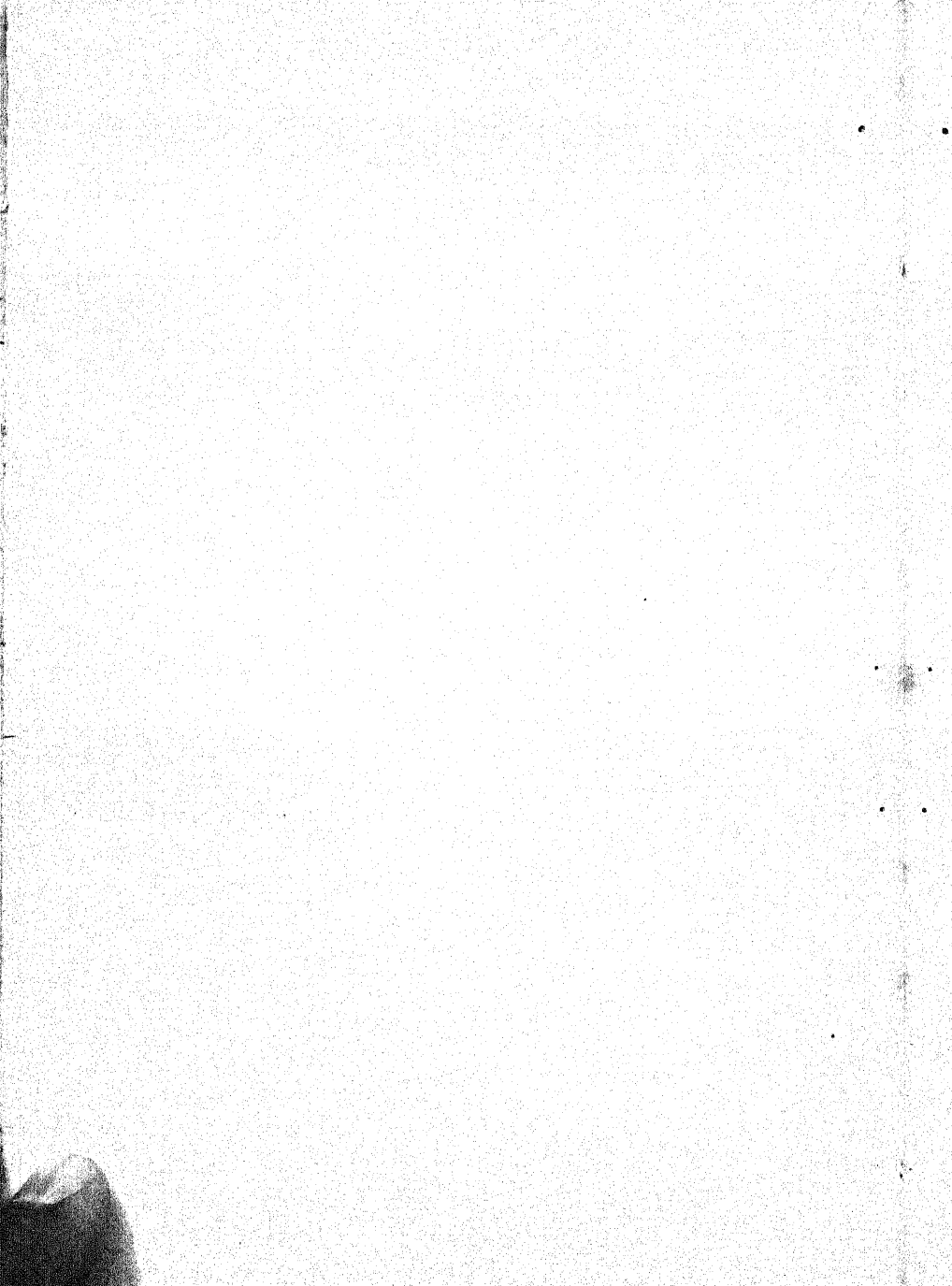


Preface

THESE addresses are published at the urgent and unanimous solicitation of the members of the First Baptist Church, Bedford, Ohio. Through the sale of this publication, they hope to clear the indebtedness on the new church-building. The general aim of these addresses is to state, as briefly as possible, the main features of the subjects under discussion, with the desire to strengthen our hope in "the eventual victory of the good and the great." The author, therefore, sends this volume forth on its twofold mission, with the hope that the debt will be cleared, and that the outlook of every reader will be made brighter than ever before.

W. A. P.

FIRST BAPTIST CHURCH,
BEDFORD, OHIO,
October, 1898.



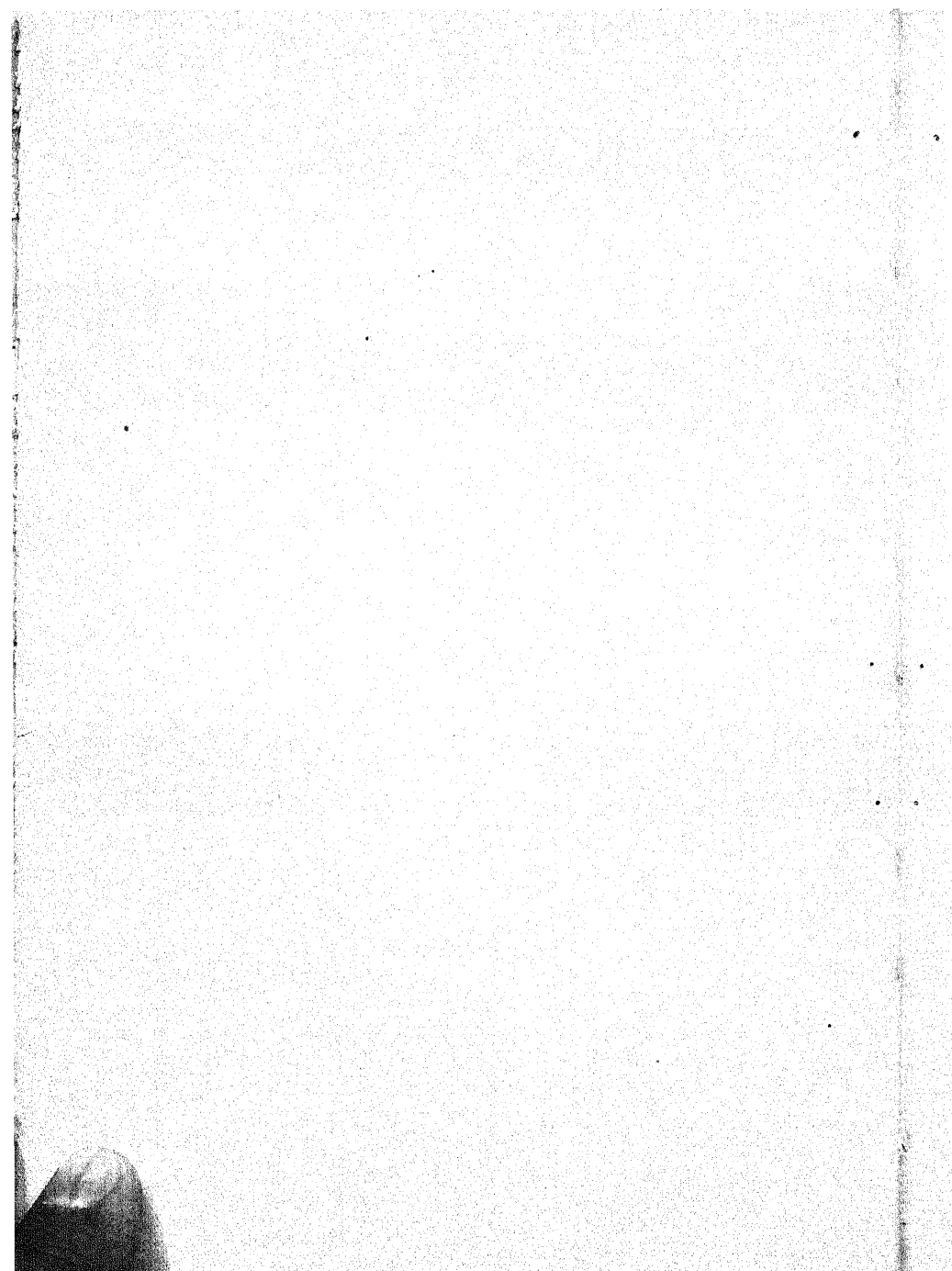
"But the wise know that foolish legislation is a rope of sand, which perishes with the twisting; that the State must follow, and not lead, the character and progress of the citizen."—*Emerson.*

"Man is by nature a political being."—*Aristotle.*

"To man the Creator has assigned the social and the political state as best adapted to develop the great capacities and faculties, intellectual and moral, with which He has endowed him."—*Calhoun.*

"The freedom of the people, or political freedom, presumes also that the political order shall conform to the will of the political people."—*Mulford.*

"Where political life is all-pervading, can practical politics be on a lower level than public opinion? How can a free people which tolerates gross evils be a pure people?"—*Bryce.*



Christ and Politics

Zech. 4: 10 (part)

THE Bible is preëminently a religious book, a book that has to do with the Christian and higher character of the world. It is, nevertheless, a book that is intimately associated with, and has a tremendous hold upon, the domestic, commercial, and political life of humanity. The text is a bold illustration of this truth. The Hebrew people had wilfully and woefully declined from the observance of heavenly and righteous laws; they had partly dissociated themselves from the conscious rule and government of God. Now God, through the agency of Zerubabel, God's politician to this people, makes His intentions clear, while in every age and among every people God has a representative in the political action of the day, a man who is unself-

ish in his ambitions and enthusiastically consecrated to the higher political purposes of the people; such men as Bismarck in Germany, and Gladstone in England, and Lincoln in the United States.

The incident in which Zerubbabel figures so prominently is simple in the extreme. Zerubbabel holds a plummet in his hand; and the part played by the plummet in the erection of a building is analogous to the government of the political life of the nation and the world by the divine law, so wonderfully set forth in the Bible. The plummet used in the erection of a building is of stone and tin, and its frequent application to the building will disclose the accuracy or inaccuracy of the wall. The plummet used by Zerubbabel was the law and thought of the Almighty applied to the political thought and action of the people. Thus, then, we arrive at a conclusion which is usually neglected, sometimes

ignored; namely, that all life, whether domestic, or intellectual, or commercial, or political, has its origin in the great wisdom and unfailing beneficence of our Father and our God! Domestic life which is the scene of perpetual discord, is domestic life without the presence of God and the controlling influences of the Christian religion; intellectual life without the "wisdom that is from above," is intellectual life devoid of the noblest and the sweetest expressions to the mind of mankind; commercial life which is the scene of dishonesty, the center of a wilful rascality, is commercial life as openly infidel and as treacherously criminal as France in the eighteenth century and as Turkey of to-day; and political life which does not acknowledge the presence of the Almighty and the supremacy of the Law of God, political life that is fostered on personal gain and personal ambition,—such politics are an injustice and a cruelty,

and such politicians are condemned before God and are held in contempt by the people everywhere. Emerson, in the introduction to his essay on *Politics*, with marvelous insight and noble conception, puts this same thought in the following way:—

“ Gold and iron are good
To buy iron and gold;
All earth's fleece and food
For their like are sold.
Hinted Merlin wise,
Proved Napoleon great,—
Nor kind nor coinage buys
Aught above its rate.
Fear, Craft, and Avarice
Cannot rear a State.
Out of dust to build
What is more than dust,—
Walls Amphion piled
Phœbus stablish must.
When the muses nine
With the Virtues meet
Find to their design
An Atlantic seat,
By green orchard boughs
Fended from the heat,

Where the statesman ploughs
Furrow for the wheat;
When the Church is social worth
When the State-house is the hearth,
Then the perfect State is come,
The republican at home."

Now, I have a few plain statements to make. The first is: Our nation is preëminently a gift, and the gift is accompanied by limitations from the Giver. Those of you who are familiar with the early antecedent history of this country and the first and early struggles of our forefathers will readily see this truth. The political and religious disruptions of the old world were not devoid of a significant meaning and a great purpose; the landing of the Pilgrims on the shore of this new world was not a chance of the wind or a caprice of navigation; the forthcoming of Governor Winthrop, of William Penn, and a long list of courageous Christian men and women had a meaning to after-generations: it

meant that God gave us this country, and that He had a keen interest in its larger growth and its more complete development.

The second statement I have to make is this: Our statesmen, our politicians, who do not understand this divinity in our national origin and this divine rule in our development, have a wrong conception of their office, and their conclusions retard our growth in the righteous, the *right* direction. This, therefore, leads me to a statement which I have not heard made anywhere, which statement I announce with all the emphasis of my being, and which is enforced by the truth of the Christian Scriptures, the loud and clear voice of history,—this is the statement: *Our halls of Civic and State and National Legislature ought to remind us of a temple, and no man ought to be a statesman or a politician who is not a devout Christian, a Christian Gentleman.*

I am not a pessimist, I am not an

alarmist, I am not a fanatic; when I say that politics in America are corrupt, and politicians, with some few exceptions, are devoid of complimentary and exalted character. They are bribed in every direction; they have no spirit of probity or self-respect or manly dignity. Politicians are the servants of the city or the State or the nation, and as such they are continually bribed. Hence soldiers' half-tanned shoes give way, as they did recently, on a march; their shoddy coats became faded and soon fell to rags, while their tinned provisions were found to be rotten. Money finds its way into the treasury of the politician frequently; thus the man on a small salary becomes rich in a short time. An inventor once suggested a method of registering the number of persons entering the London omnibuses, but the president was unable to entertain such a method. "It is of no use to us," the president said; "the machine

which we want is one that will make our men honest; and that, I am afraid, we are not likely to meet with." Yes, we want a machine in politics which will make our politicians honest, but such a machine we cannot find. What, then, will make our politicians honest? Nothing but the highest motive, a motive that has its origin in the mind of God, a motive that is supreme because it is such as the Savior Himself possessed. We want politicians who will refuse to be bought, and even the poorest must be inspired by a sense of duty, and refuse to sell themselves for money. It was among the North American Indians a wish for wealth was considered unworthy of a brave man, so that the chief was the poorest of the tribe. The best benefactors, the noblest politicians of the race have been poor men,—among the Hebrews, the Greeks, and among the Romans. Elijah was at the plow when called to be a statesman and a prophet, and Cin-

cinnatus was in his fields when called to lead the armies of Rome. Socrates and Epaminondas were among the poorest men of Greece; so were the Galilean fishermen, the founders of our common Christianity. Aristides was called "The Just" from his unbending integrity. His sense of justice was spotless and his self-denial unimpeachable. He fought at Marathon, at Salamis, and commanded the army at the battle of Platea; and though he filled the highest office the State had to offer yet he died a poor man. Nothing could buy him; nothing could induce him to swerve from his duty. Would to God that the mantle of Elijah would fall upon our politicians, the purpose of Cincinnatus possess them, and the spirit of Aristides control them all to-day!

Notice, then, that the politician should have a right conception of the nation. The nation is not mere material or territorial limitations, it is not merely so many mountains, so many

rivers; it is not so much land for railroads and agriculture and commerce; the nation is not to be regarded "as an artifice which man has devised, nor an expedient suggested by circumstances, to secure certain special and temporary ends." The nation is frequently described as the highest contrivance of human skill, and government as the cunning or clumsy device for the accomplishment of certain personal and periodical advantages. The nation is the moral, the intellectual, and the spiritual life of man. "Man," says Aristotle, "is by nature a political being." All the elements of the nation are in his nature, and its progress is in the development of his character. Yes, the most exalted ingenuity could not have planned the American nation, and it is not to be counted among the achievements of our great wisdom; yes, the nation is in the man, and every man is the wisdom, the beneficence, the prodigality of God himself!

The politician, then, is to understand this high conception of the nation if he is to use his privileges acceptably before his Maker and his fellow-man. Is it not true that the character of the nation is very frequently outlined in the lives of its foremost citizens? Thus we see Rome in Cæsar, and Greece in Pericles; wipe Germany from the national life of Europe, and you can tell what were Germany's commanding traits as you read them in the life of Count Bismarck; and the urbanity, the intellectual preëminence, the courage and devotion of England are all wrapped up in the life of England's greatest son, William Ewart Gladstone; while the national life of America has a truthful advocacy in the character of such men as Webster, Garrison, Beecher, and many more. The nation, then, is not a mechanical contrivance, it is not a machine: the nation is a living, a pulsating, the nation is a sacred organism; the nation is a life through

which God is working out His infinite purpose for the world; the nation is intellect and will and emotion and heart, and these are gifts from a propitious and all-powerful God; and the highest conception of the nation is divine love, the rule of society, and Christ among its citizens.

Notice, still further, the politician is to ignore the demands of party. The party spirit in the politics of the United States is the paralysis of our national life. There are men to-day in the halls of our National Legislature who are devoted to party, so controlled by their leader that they fail to find any good outside their narrow limitations. James Bryce, in his *American Commonwealth*, devotes nearly 250 pages of his excellent book to the party system in the politics of this country. The great writer and statesman makes it clear that this is our great danger, and in the end will destroy our higher and highest national life. History fur-

nishes examples of this truth. Greece gathered around one or two individuals, they adopted the system of philosophy or morals which these leaders had to offer; and Rome went in haste after the military leaders, whose tactics were questionable to the humane and civilized of that day. Thus it was that Greece died with Pericles and Rome passed away with Cæsar,

“Who for the universe narrowed his mind,
And to party gave up what was meant for
mankind.”

He, then, is the noblest politician who can discern good in whatever sphere, and who will stand by the right, whatever may be the consequences. He, then, is the cleanest and the most courageous politician who deems his duty above party, and whose conscience is his leader. Devotion to party system has its illustration in the Nihilists of Germany and Russia, and the Communists of France;

devotion to duty, to what is right, has its illustration in the Huguenots, the Pilgrims, and the noble men who stood for liberty fifty years before the Civil War. Such a politician draws his wisdom from the New Testament, and the Christ is the inspiration of his life. He is the best politician who is not a *prig*, but a prophet and a priest, a man who is the medium of the interpretation and application of the decalogue to the highest interests of the people.

Notice, again, that the politician is to despise personal enrichment. When the secession from the Scotch Church took place, Norman Macleod said it was a great trial to the flesh to keep by the unpopular side, and to act out what conscience dictated was the line of duty. Scorn and hissing greeted him at every turn. "I saw a tomb to-day," he writes in one of his letters, "in the chapel of Holyrood, with this inscription: 'Here lies an honest man.' I only wish to live in such a way as to

entitle me to the same inscription." It is such a spirit we want to dominate our politicians, and such a spirit is born only in close contact with the honest Divine Man, Jesus Christ, our Lord! Phocion, the great Athenian general, a man of great bravery and foresight, was surnamed "The Good." Alexander the Great, when overrunning Greece, endeavored to win him from his loyalty. He offered him riches, and the choice of four cities in Asia. The answer of Phocion bespoke the spotless character of the man. "If Alexander really esteems me," he said, "let him leave me my honesty." And, though Phocion lived over 2,300 years ago, yet he lives to-day, and his honest political convictions are operative at the close of the nineteenth century.

Macaulay, whose *History of England* is a great fascination to the American people, is an example of honesty and the success that attend a true political career. When earning only \$1,000 a

year by his pen, Sydney Smith wrote of him in this way: "I believe that Macaulay is incorruptible. You might lay ribbons, stars, garters, wealth, titles before him in vain. He has an honest, genuine love for his country, and the world could not bribe him to neglect her interests." Such men love the Christ and acknowledge His great supremacy; such men consult the Bible, and not Blackstone; such men look God in the face and say, "I want to do my duty, and I will, with the help from Thee."



"Creeds are good. Theologies are good. But creeds however scriptural, and theologies however sound, are not of themselves enough. 'I adjure you by Jesus whom Paul preaches' is not a formula that will exorcise the evil spirits and make the men who hear obedient to the faith."—*Greer*.

"Revelation is not meant to satisfy mere curiosity or the idle desire to know. It shines above us like the stars, but, unlike them, it shines to be the guide of our lives."—*MacLaren*.

"He [Christ] taught the highest theology, but He also placed Himself at the very centre of His doctrine, and He announced Himself as sharing the very throne of that God whom He so clearly unveiled."—*Liddon*.

"Do not ask for the solution of the difficulties by which theologians have been perplexed and divided; try to know at first hand—to see for yourselves—the facts about which the Church is agreed."—*Dale*.

"Young men, your business is to preach Christ; it is not your calling to deal with subtle distinctions, Christ is your theology."—*Spurgeon*.

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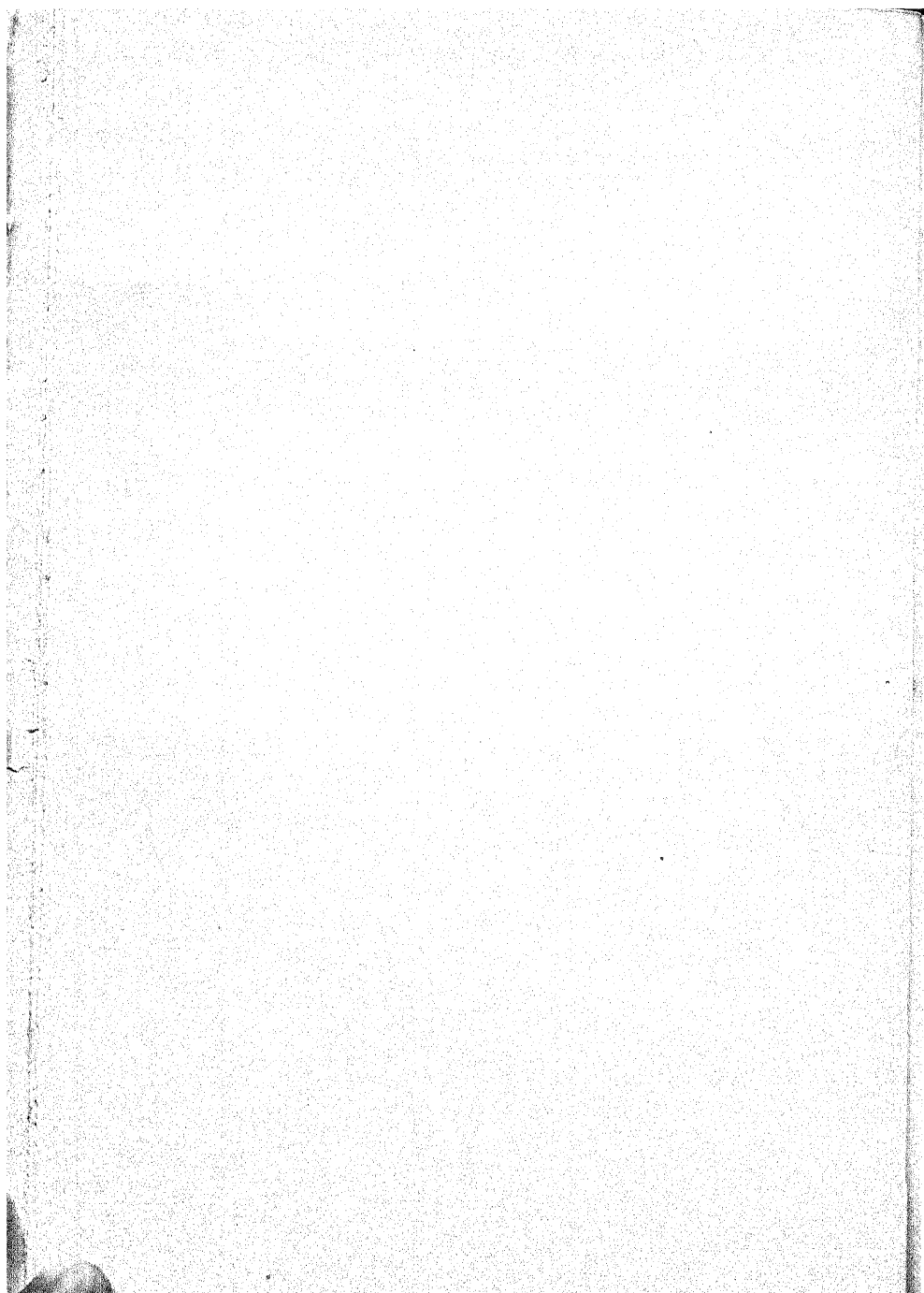
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Christ and Theological Thought

1 Thess. 5:21

THESE words introduce us to one of the most thoughtful writers of the New Testament. The manliness, the superiority, the activity of Paul's intellect is nowhere more manifest than in his epistles to the Church at Thessalonica. Paul, more than any other writer in the early Church, had given careful attention to the "credentials," to the truth of revelation, to the authority the Church had for its existence among the people. In his letters the Apostle Paul reveals his scholarship, and it is these writings which give him a place readily among the greatest philosophers of the day. But no one to-day will dare to call the Apostle Paul a "critic," as "higher criticism" had not yet been introduced

into the thought of the Church, and such language had not yet found its way into the vocabulary of the people. So it is possible to give the unceasing attention of the greatest intellectual powers to the examination of the thought and sacred text of the Scriptures, and yet not be listed with those writers that bear the unfortunate titles, "Bible critics," "higher critics," "constructive critics," and "destructive critics." I say rightly "unfortunate titles," because it is not the purpose of a large number of this school to be harsh and unfavorable in their judgment. It is unfortunate that many of these Christian scholars should be termed critics, as criticism is a word around which the common people throw an undesirable and unpalatable meaning. The "Bible critic" is usually thought of as carrying in his hand a knife with which he is supposed to lacerate the text of the Scriptures, and with which he cuts away that which is

food to the higher and nobler, the religious nature of mankind. I think, therefore, that it would be wiser to apply different terms to these religious scholars; and those who are favorable to the Christian Scriptures, who are anxious to remove the débris which, during these hundreds of years, has accumulated around the precious stone, the jewel that sparkles with the lustre of the noonday sun,—such Christian scholars I would term “Christian apologists.” And such scholars as tell us that the account of the creation is a great myth, that Job is but a fancy of the intellect, that the Book of Jonah is but a piece of ancient fiction; such scholars who refer to the Old Testament as “rich alike in legends and myths,” and who say that “we take as examples the stories of the first human pair, the Fall, Cain and Abel, the Deluge, the Tower of Babel, God’s appearance to Abraham, and Jacob’s wrestling,” that “these stories have

no historical foundation whatever,"—such scholars I would term "destructive critics," critics who lack the sympathy which comes from close fellowship with the Lord Jesus Christ.

These destructive critics have their home in Germany, with some few followers in England and in the United States. The scholarship of Germany has never been noted for its deep spirituality, for its expression of devotion to the great religious interests of the Kingdom of the Lord Christ. I cannot detail all the destructive points in the so-called "scientific criticism," the "historical criticism," or the "modern criticism" of Germany. We notice that these German critics treat the greater, the most important, parts of the Old Testament as mere legends. They refer to the first chapter of Genesis as a "legend;" the account of Enoch, in the fifth chapter of Genesis, is spoken of as "invented by the writer himself," and "we can no longer

accept his statement as true." Such writers refer to the Flood, in the sixth chapter of Genesis, in such language as this: "We cannot give any high position to the legend itself." Speaking of the historical movements of the Children of Israel, these German scholars use the following language: "The Exodus, the wandering, the passage of the Jordan, the settlement in Canaan are simply impossible; the representation of all this is absurd. The representation of the Mosaic times and of the settlement in Canaan given us is, as a whole, contradicted by veritable history; genealogies are as unhistorical and artificial as those of the chronicler." "The great majority of the writers of the Old Testament have no other source of information than simple tradition." Such criticism is an open blasphemy, and at the same time betrays an unsympathetic heart and a wilful, irreligious thought. Such criticism is to be dreaded more than a

bloody massacre. A physical massacre is violence only to the material, and is the destruction of bodies which one day must die; while this destructive criticism seeks to disturb the peace that has been purchased for us by the suffering of our fathers, and to torture and even destroy the life that has come to us through the death of the Lord Christ, the gift of the Father's love to the world. Such criticism is to be feared more than the scourge of a dreaded pestilence, it is to be shunned more than any dire disease.

This destructive criticism shows itself further in its attempt to minimize the importance of truth as truth, in their crafty procedure to eliminate the seriousness, the great solemnity there is contained in the moral action of the Almighty in His relationship to the world. They teach the universal relation of man to God without the great action of redemption by the Savior and regeneration on the part of the Holy

Spirit; they tell us that Christ is only the highest development of humanity, that He is a martyr for the truth, and thus an example for universal imitation; they tell us that sin is a misfortune and a disease, and must be treated, through the aid of the latest scientific development, as any other disease; they tell us that salvation is attainable by character, and that evolution is the agent to bring about this wonderful reformation. Such thought is a clear contradiction to the thought contained in the New Testament, and he who is an advocate of such thought puts himself in direct opposition to the thought of God Himself. Such criticism takes out of the Bible that unseen influence which has touched and transformed the character of the world. But, with all this destructive criticism, this malicious intent on the Scriptures, we can say with the eminent Christian scholar, Ewald, as he held the Greek Testament before the students in his

class-room, "This one little book has more in it than all the wisdom of the ages;" and with Johnson, the famous lexicographer, who, in answer to a young man who put to the great scholar this question, "What book shall I read?" said, "Young man, the Bible is the best book, read *it*." Salmasius was the most learned man of the seventeenth century. He had not only read books, but whole libraries, and in his closing hours the bitter exclamation was this: "Oh, I have lost a world of time! Had I but one year longer, it should be spent in reading David's Psalms and Paul's Epistles." There have been few braver spirits in the world than John Knox, and few greater, more manly thinkers than John Foster. It is the biographer of the latter who tells us that "during the last two or three days of his life, the Scriptures were, by his own desire, exclusively read to him;" and when Knox was laid on his deathbed, along

with other portions, he made his attendants read to him every day the fifty-third chapter of Isaiah and the seventeenth chapter of John. A young man leaves home for the scene of battle; his mother gives him a copy of the New Testament, and requests him to carry it with him everywhere. In a most bloody engagement a ball from the ranks of the enemy pierces his coat and lodges in the cover of the Testament, and thus his life is saved. Carry the Bible with you, put it next to your heart, let its truths be as a panoply to you; it will cover you completely, it will save you from the destructive, the dangerous, the death-dealing action of the enemy; the Bible is a sword, a helmet, a shield,—you are a soldier, then go into battle for victory, as God is on your side!

We have seen, then, that these destructive critics cast a deep gloom over every bright and precious promise of the Scriptures, and cast doubt into

every section that contains important historical and geographical information. And this these critics do in the light of the truth that Christ endorsed every part of the Scriptures which they so vigorously assail. These critics tell us that Moses did not write the first five books of the Bible, while Christ said, "Did not Moses give you the Law?" And our Lord, in the struggles of the temptation in the wilderness, quotes from one of the five books in this way: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." "It is written, Thou shalt not tempt the Lord thy God." These critics tell us that the wanderings of the Children of Israel in the wilderness is but a picture of the imagination, that it is a pleasing tale like many other pieces of legend, while our Lord refers to this

circumstance in language which cannot be misunderstood. In his discourse to the people at Capernaum, He said, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." These critics tell us that the Flood is "impossible" and even "absurd," they dismiss it as unworthy of any intelligent thought; while the Master, in His address to the people shortly before his trial and crucifixion, made use of these words: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them away; so shall also the coming of the Son of Man be." These critics tell us that Jonah and the monster fish is surely a monstrous fancy of the human intellect, that such a man never did live, and that such an event never could have occurred in the waters of

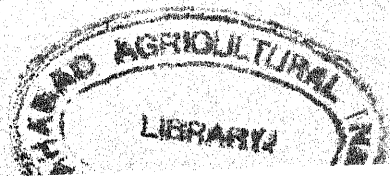
the Mediterranean; while the Lord Jesus, in His reproof to the Pharisees, said the following: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and behold a greater than Jonas is here." Our Lord knew the Old Testament Scriptures; the sections which the critics discuss and dispute are those sections to which Christ refers; those books which the critics would remove from the Old Testament are the very books with which Christ was familiar, as He, in His discourses, referred to Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Samuel, Kings, Chronicles, Psalms, Proverbs, Song of Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, Jonah, Micah, Joel, Zechariah, and Malachi.

But these critics adopt other tactics to accomplish their ends. They see that Christ's authority and judgment are against them, and now they say "Christ had His limitations." In the monstrosity of such thought these critics reduce our divine Lord to the level of Plato, Mohammed, Bacon, or Shakespeare. Thus they would remove the central Figure from our religion, and give the Christ a place among the saints of the past; they would remove the Sun of our day and permit the human race to grope its way through the dark, with the hope that one day humanity will find the presence and blessedness of God. All other religions have a central personage. The Greeks told of Soter; the Romans of Hercules, who killed the dragon that watched the apple in the Garden of Hesperides; the Persians looked to Sosiosh, who was to settle the controversy between Ormuzd the Good and Ahriman the Black, and so bring ultimate happiness to all;

the Hindoos looked for Vishnu, who was to plant his foot on the serpent's head; and the Egyptians looked for Osiris, who was to go down to hell to subdue the evil one. Shall not we, likewise, look to One who has power that is more than human, and a love that is deeper than that which is found to exist between the mother and her infant babe? Shall we not have One whose wisdom is not disputed, whose character is free from every fault; shall we not have One who stands midway between man and God, because He is the Son of Man, and He is also the Son of God?

In his Epistles, John describes what he calls the Antichrist. It has greatly bewildered and perplexed many of the destructive critics to discover its identity. John, however, declares the Antichrist to be any form of philosophy, any condition of thought, any system of teaching, which denies the divine personality and authority of the

only-begotten Son of God. We observe this teaching, with its influence, in what is called the Humanitarianism which is secretly at work in some quarters to-day. The arrogation of profound regard for Christ, the insistence that all true theology shall be Christocentric, and the sentimental claims of affection toward Him, are not sufficient evidence of Christianity, as long as there is a wicked and wilful denial of the divineness of the Lord Christ. It is true that a straw shows sometimes the way the wind is blowing. A little over twenty-five years ago, the rationalistic wing of the Reformed Church of Germany were craftily engaged in controverting the authenticity of the miracles of the Lord Christ and the inerrancy of the Scriptures. To-day the same school, led by Harnack and his pupils, is demanding the elimination from the Apostles' Creed of everything that teaches the divinity of Christ. Ten years ago the Andover



theologians, having already disposed of the integrity of the Scriptures, were eloquently discoursing on the "Larger Hope." To-day they send forth their manifesto for a "restatement of the doctrine of Christ." Finally, it is not so very long ago that one of America's brightest, most eloquent pulpit orators said, "I refuse to accept these things upon the authority of any such person as God!" The Scriptures are impregnable, and upon them we will stand; Christ is the Son of God, He has power to save, and He, yes, He shall be our Friend for evermore!



"Wherever God erects a house of prayer,
The devil always builds a chapel there."

—*Defoe.*

"The Church has a very important function in regard to those who are without. It has not only to foster and educate its own members, but it has to do God's work in the world."—*Hamilton.*

"Who builds a church to God, and not to
Fame,
Will never mark the marble with his Name."

—*Pope.*

"There are multitudes who go in and out, who count the Church as theirs, who gather from her thought, knowledge, the comfort of good company, the sense of safety. . . . Life would mean nothing to them outside the Church of Christ."—*Brooks.*



Christ and the Church

1 Tim. 3:15 (part)

THIS text is one of the prisms of the New Testament. We may look at it from different directions, and every look presents a new and beauteous color. "The Church"—the significance of this word is best understood when we remember that it suggests a contrast with the magnificent Temple of Diana, which was built in Ephesus, and which had the distinction of being considered one of the seven wonders of the world. The beauty of the Church did not consist in material splendor, or in the costliness of its adornments, or in the grandeur of its architecture, or in the massiveness of its appearance; it was in the object of its existence, the thought it announced, the Person who dwelt forever within its walls. The royal palace is not

necessarily a building of finer proportions, nor encompassed with more beautiful surroundings, filled with more costly treasures—the Sutherland House, in England, is more attractive and palatial than Buckingham Palace; but the distinction of the royal palace lies in the fact that it is the seat and habitation of the Queen. In the same manner, the beauty and attraction of the Church lie in the fact that it is the abode of the infinite, all-loving, all-powerful God.

“The Church of the *living* God” is a phrase which contains an additional truth, as Paul delighted to contrast the “living God” with the dead gods of heathenism: these had ears, yet they could not hear the cry of distress or the voice of adoration from a humble worshiper; they had hands, yet they could not send them forth on a mission of help to those in distress and difficulty. The apostle also contrasted the “living God” with those dead ab-

stractions of philosophy which, in that day, as at the close of the nineteenth century, would substitute a vague impersonal force for a Father who is interested in all His children.

If the Church is sure to maintain its royal prestige and exert its tremendous power, it is because the ministry is true to its vocation, because the preachers are fearless in their proclamation of truth that is in opposition to every form of wickedness, whether in the domestic, the political, or the religious world. The Christian ministry has no uncertainty to preach, no mere speculations to unfold, no God to announce who changes in character with the demand of every age. The ministry is not like the god-maker in Pompeii, whose custom it was to make all the parts of the image except the face; this he left till he knew what the purchaser would like, and then he would give him either Minerva, or Juno, or Venus, or the great Jove him-

self. God forbid that such a process should be carried into our pulpits and into our literature; for, if this takes place, the time will surely come to the United States as it did to Athens, when men will erect their altar "to the unknown God." May God make every church "the pillar and ground of the truth," on which it securely rests amid the fluctuations of human thought, "the pillar" bearing it aloft that all may see it and recognize its mission of liberty, of light, and of life to the world.

The Church is in existence to discharge a twofold function, the one internal—working effectively upon itself; the other external—having a tremendous influence upon the world. The native and original function of the Church is one of self-keeping and self-culture, taking care of its own members, teaching, training, defending, and strengthening them. In this sense, the Church is termed an asylum into

which the sin-weary and guilt-laden retreat and find in its holy service and its congenial society the atmosphere for which their souls crave; the Church is a nursery where the feeble faith is cherished, until the faith becomes a trust that is unconquerable in its outlook; the Church is a sanitarium where spiritual diseases are treated, where we diagnose the several ills of human life, and make a serious and successful application of remedies to every one; the Church is a gymnasium where the spiritual faculties are put into exercise, where they are developed and prepared for the greatest endurance and the most successful efforts for God and humanity. But, on the other hand, the Church has a very important, a very holy function in regard to those who are without its borders, and without the possession of its great life. The Church has not only to act for its own members, but it is a representative of the Christ in the world; it has to do,

absolutely, the work of God in the world. The magnitude of this function has not yet been realized by the Church; the Church has not yet awakened to the fulness of its grand mission to the human race. Students of our medical institutions are brought very frequently face to face with the law and life of electricity. A limb of a bird, or some section of a dead frog or chicken, is placed upon the table, and upon the application of electricity the limb is made to move, and that which was dead moves with a new life. There is an energy which has its source in the great life of God Himself; and, when that energy, that life, comes into contact with the dead Church, a new action is seen and a new power is manifest everywhere. This is none other than Christ incarnated in the life of the Church to-day.

The Church lacks spiritual power, there is a noticeable decline from the early apostolic efficiency and useful-

ness; this is easily apparent in the present relation of the Church to the masses, and the lack of intelligent enthusiasm in the cause of modern missions. "How may we reach the masses?" is a question that has been put again and again at the religious conventions during the last twenty-five or fifty years, and it is a question which challenges the sanctity and wisdom of the Church at the close of the nineteenth century. In the State of Vermont, some years ago,—the same is true of that State to-day,—forty towns, which may be considered models in regard to church attendance, were carefully canvassed. All were counted as attendants who professed to be such, and all children and invalids in church-going families were included as attendants; it was found that only 44 per cent. of the population called themselves church-goers. Fifteen counties were canvassed in the State of Maine, and of the 133,445 families, 67,842 re-

ported themselves as not attending any church. Five representative counties in the State of New York were carefully canvassed, the percentage of church-goers was the same as in the State of Vermont; while a careful and intelligent gentleman canvassed two of the large cities of New York on a very pleasant Sunday, and only 23 per cent. of the population were found in church. In an Ohio city, which has church accommodations for only one-half of its population, on a beautiful Sunday morning only 35 per cent. of the sittings were occupied. Our own town has an estimated population of about 1,500, with an average attendance at our church services of not 500 people. Yes, the words of America's most eminent and successful evangelist are fitting and very forceful indeed; this is what Moody says: "The gulf between the Church and the masses is growing deeper, wider, and darker every hour." I know there are noble and consecrated

men and women in the Church, the very material out of which heaven is made, men and women who sincerely believe that Christ died for everyone, who see in every man, however degraded and besotted in sin and ignorance, the possibility of a glorious likeness to the Christ,—men and women who are actively and intelligently engaged that this possible likeness may speedily become an actuality. But a large portion of the Church is absolutely inactive in seeking to reach the masses, on account either of their selfishness or wilful indifference and idleness. This is not the spirit of the Lord Christ, and they who have not His spirit are none of His. The token of fellowship with the Son of Man, the evidence of relationship with God, is not in a church-membership, in attendance at the Sunday services, in sanctified talking and loud praying; no, he only is a child of the living God who is interested in the lost, and who puts

forth every energy to bring men and women into the joy of a nobler, a better, a greater life, a life which is the gift of God.

A glance at the modern missionary movement in its relation to the Church will further reveal the decline of the Church from the original apostolic spirit, so efficient and so successful. The amount which we spend for home work, for the evangelization of our own people, is \$100,000,000 every year, and the amount which we spend on those who are unfortunate enough to be removed from us is the small sum of \$5,200,000 annually. In the United States there is one Christian worker to every fifty persons, while in the foreign field there is but one Christian worker to every twenty-four thousand of the population. It is related of the Duke of Wellington that, when a certain chaplain asked him whether he thought it worth while to preach the gospel to the Hindoos, the man of

discipline replied with the question, "What are your marching orders?" The chaplain replied, "Go ye into all the world and preach the gospel to every creature." "Then follow your orders," said the duke; "your only duty is to obey." England is indebted to St. Augustine for her liberty, her integrity, and her learning, and St. Augustine was the first missionary to England. America is indebted to the Pilgrims for our unbending integrity, our honor, and all the good that we possess to-day, and the Pilgrims were missionaries to these shores. The law is good now; we have received and we must give; Christ has spoken to this nation, and it is our "marching orders," it is our "duty," to carry that same message to the people beyond, the people everywhere.

The Church is in existence to touch every condition and transform the conduct of the world. The gospel of Christ was intended to govern every

human relation, and capable of solving the problems that grow out of every one. Here, then, is the momentous question that confronts us: "Will the Church enlarge her conceptions and activities to the wide measure of her mission and apply the principles of the gospel to every department of human life?" This is the great opportunity of the Church, and by it she will gain a commanding influence over millions and fashion the unfolding civilization of the future. The Church, then, is to be inspired with a new and unconquerable courage—a courage that springs from a full assurance of final and complete victory. The Christianity of Christ is to conquer every people, to sweeten every relationship, to sanctify every activity for the nobler living of the world, so that the "New Jerusalem" will come down from God out of heaven and will be seen in the homes and hearts of the people everywhere. This is an indisputable truth;

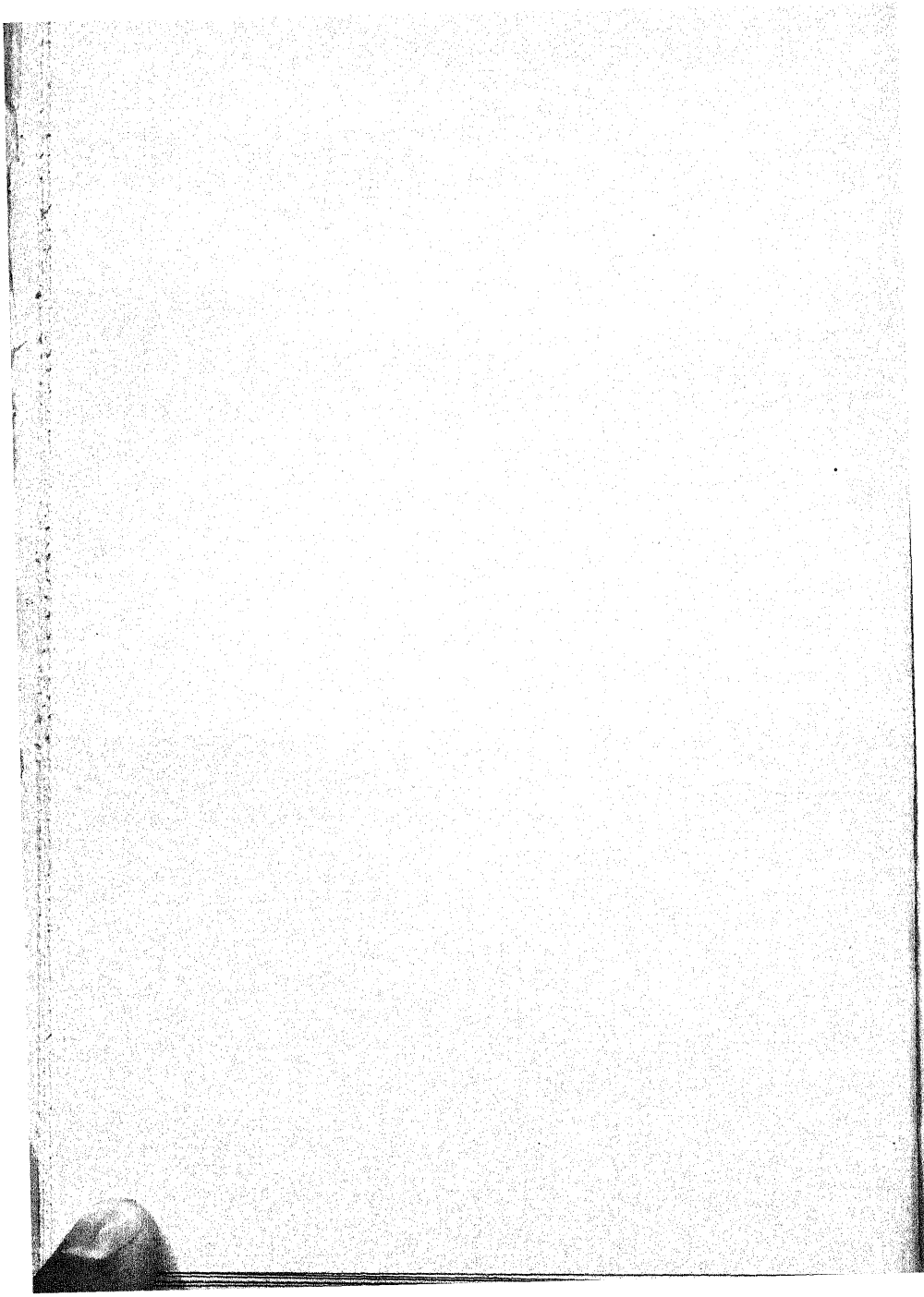
and an assured truth, so great, with a hope so glorious, can never know discouragement. You have heard of the soldiers who, drawn up in long columns, awaited the assault of the enemy; some few were brave, but a large number of them were ready to retreat, when the voice of the commander rang out on the air: "Be brave, my men; we are sure to win the battle!" And to the brave the victory did come. There are many in the army of the Lord who hesitate and falter, who think that the work is too tremendous and that it cannot be done; while there are those who withhold their offerings to missions, and cry "Retrenchment, let us give up our posts and call some brave soldiers home." The voice of Christ is clear, and the message calls every one to duty: "Go, teach, I am with you unto the end;" and the end is a complete victory.

At the siege of Cadiz by the French, in 1812, men and women were killed in

the streets, at the windows, in the recesses of their homes. When a shell was thrown by the enemy, a single toll of the great city bell was the signal for the inhabitants to be on their guard. One day a solemn toll was heard in signal of a shell. That very shell went into the bell and broke it into atoms. The monk whose duty it was to sound it went up bravely and calmly and tolled the other bell, so that the people might be warned and their safety assured. The office of the Church is to toll the bell, to warn the people; and whatever may be the danger from the ranks of the enemy, it is the duty of the Church to ring, to warn, to keep! The steamer *Forfarshire* was on a voyage from Hull to Dundee. She was in bad condition; the boilers were defective and the fires were put out. When she reached St. Abb's Head the storm drove her on Hawkers Rocks, and the cry of distress came from the passengers through the mists of the

morning. That cry was heard by Grace Darling, the boat was lowered, and she immediately set out on her mission of rescue. We sing, "Rescue the perishing." It is time for the Church to act, we must get into the boat, we must save the people!





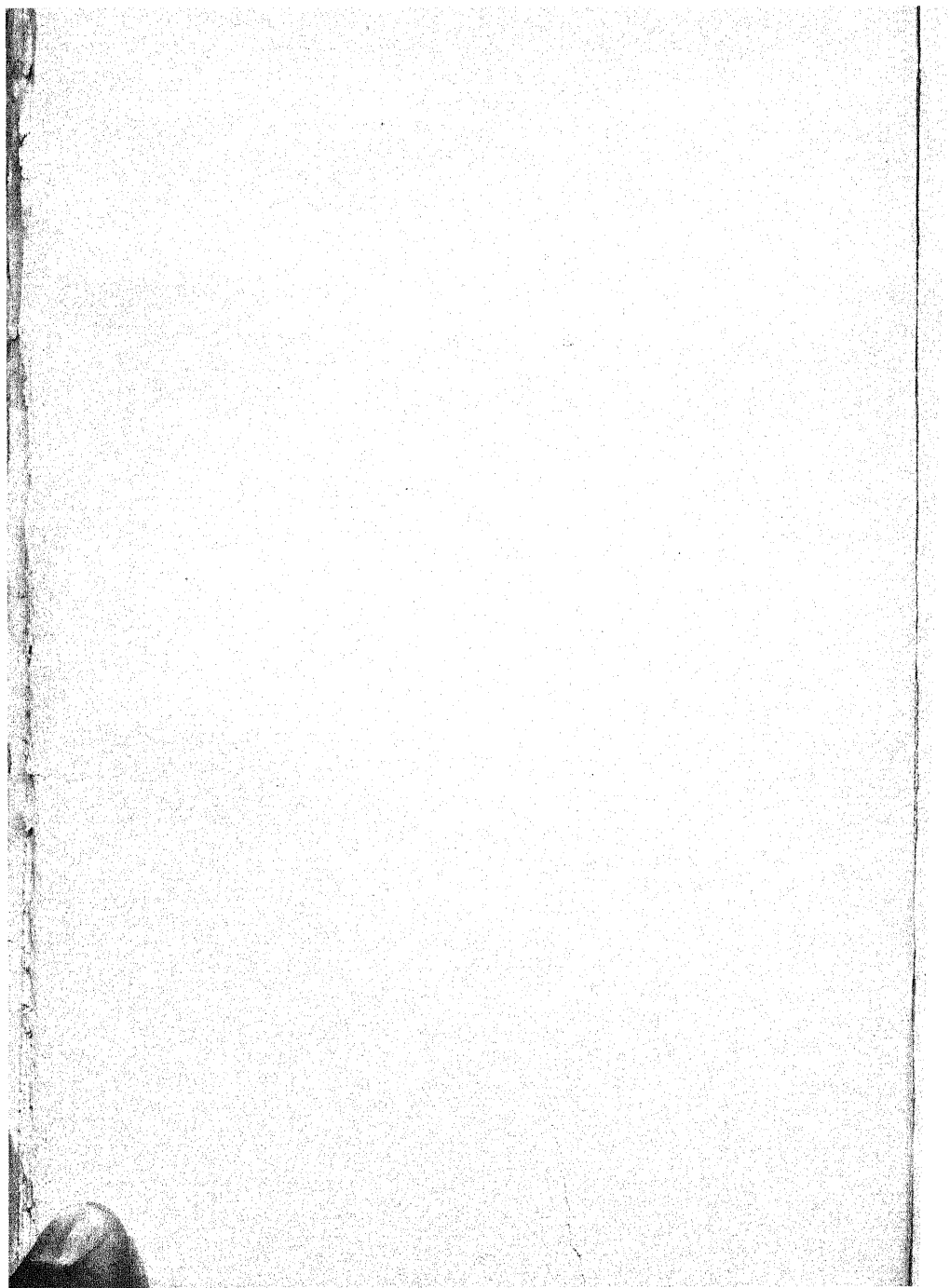
"Let this, then, be clearly understood, that whether we look at life from the side of culture, or from that of religion, in either case we must be guided by the ideal light, which is, indeed, the only real powerful guidance."—*Shairp*.

"If you have not a conscience, Butler cannot give you one; and if you have a conscience, Paley cannot take from you."—*Maurice*.

"Forming our notions of the constitution and government of the world upon reasoning, without foundation for the principles which we assume, whether from the attributes of God or anything else; is building a world upon hypothesis, like Des Cartes."—*Butler*.

"The inheritance of reason and impulse and the conflict that ensues between them may serve, and is evidently meant to serve, in the evolution of moral Character."—*Gordon*.

"Thought can never be compared with action, but when it awakens in us the image of truth."—*Madame de Staël*.



Christ and the World's Thought

Psalm 94: 11 (part)

THIS is the age of extreme intellectual activity, the most active in the history of human thought. This is the age of intellectual freedom and every man is thinking for himself. This is the age that is carrying into practical operation the system of the famous Descartes. "The most stupendous thought," says the celebrated Bancroft, "that ever was conceived by man, such as had never been dared by Socrates or the Academy, by Aristotle or the Stoics, took possession of Descartes in his meditations on a November night by the banks of the Danube. His mind separated itself from everything besides, and in the consciousness of its own freedom stood over against tradition, all received opinion, all

knowledge, all existence, except itself, thus asserting the principle of Individuality as the key-note of all coming philosophy and political institutions. Nothing was to be received as truth by man which did not convince his reason. A new world was opened up in which every man was thenceforth to be his own philosopher." This, then, is the system that has a frequent and enthusiastic advocacy from our institutions of learning, the chairs of thought; this is the burden of the best literature that proceeds from our press; while it is the object of the teachers in the common and district schools. We seem to hear in the voice of the oldest and most competent instructor down to the young and inexperienced teacher who has just taken his certificate,—we seem to hear them every one say: "Think, and think earnestly for yourself; let no man, let no Synod, let no ecclesiastical council, let no political machine do your thinking for you."

This is certainly the age of Protestantism in religion, and the age of Republicanism in the political history of the world. This is the spirit that had its illustration in the apostles Peter and John who, when forbidden by the Jewish court to preach the gospel in the porch of Solomon's Temple, made this courageous and memorable reply: "Whether it be right," said they, "to harken unto you more than unto God, judge ye; for we cannot but declare the truth." This same spirit had its illustration, further, on a certain day in December, when Luther marched out of the gate of Wittenberg followed by a company of independent thinkers, the Descartes of the sixteenth century, and burned the Pope's Bull. Then followed the cruel and unceasing persecutions from the part of the Church and State to prevent the people from thinking for themselves on the great subjects of politics and religion. But there is intellectual freedom to-day;

and, apart from the political intimidation and ecclesiastical threat, the intellect of man is in full enjoyment of the privileges that God first gave to the human race. Yes, the nineteenth century is a century of light, and a brilliant light in the intellectual sphere. About a hundred years ago the homes of the people were illuminated with those primitive lamps which the Scotch call "crusies," such as are taken from the Roman tombs. It was only in 1783 the flat wick was invented by Leger, of Paris. Then came the illuminating gas. And as late as 1801 the famous novelist, Sir Walter Scott, wrote from London to a friend in the highlands in this way: "There is a fool here who is trying to light the city with smoke." To-day, electricity lightens the cars that cross our continent, the ships that cross the water, and even the carriages that carry the businessmen to their offices and back to their homes again. And this same law of development has a

more striking example in the world of intellect. This is seen in science. Kepler and Galileo outgrew Copernicus, Newton improved on Kepler and Galileo; and, to-day, Laplace and Young and Proctor correct Newton's imperfect theory. The same advance is seen in philosophy as well as in politics and religion.

But this intellectual freedom, so wonderfully manifest in this age, has degenerated, in some quarters, into the idea that skepticism is an indication of thought. Blasphemous denunciations, scathing ridicule, travesties and burlesques in literature and art, wild ravings of communism, thin and vapid theosophies: all are doing their uttermost to overthrow the Christian religion; the religion of the Christ stands to-day unmarked amid the cannonade from such enemies, while the action of skepticism is working havoc in its own ranks, and soon the last enemy will linger and then pass away.

This decline of the human intellect, this degeneracy of human thought, this skepticism of to-day is clearly shown in that department of science known as philosophy and biology. "By wide inductions of selected facts and the skillful grouping of certain principles supposed to control all activity and all life, science claimed to have reasoned out a universe without a Creator or a Ruler or a Judge." Conscience becomes simply a movement of the brain fibre; intuition is but the garnered experience from the early stages of the history of the world. Every man's destiny is written upon his nerve tissues, and the human soul is but a development of the ages. And they have the blasphemy to tell us that, when we look at our faces in a glass, we see no longer the image of the Creator, but, instead, there are shown in the cornea of the eye and in the rim of the ear slight traces of by-gone types of animal life. And, fight-

ing through the struggles, looking up through the mists for an infinite, loving Father, such thinkers have the audacity, the villainy to tell us that we see only the "death's head" of agnosticism in the vacant heavens, and that the only providence is "a stream of tendency not ourselves, which makes for righteousness." Instead of looking for the eternal kingdom, where we are to rest from this ever-increasing struggle, where we are to enjoy the society of the pure and the great, we are told by such thinkers that there is no eternal kingdom, and that our only hope of relief is in the cohesive principle in the human family, the solidarity of the human race.

Such thought robs the world's poetry of its sweetest song, and literature of its noblest and truest message to the human race. Such thought saps out of humanity that grand spirit that has started and fostered all our hospitals, our institutions of learning, and has

kept alive in the human breast that benevolence which is so pithily expressed by Christ, "Love one another." Such thought takes from man his best Friend, strips him of the consolation there comes from the belief that there is a God who is too wise to err, and too loving to be unkind. Such thought divests man of the garment which has covered him for these hundreds of years, and throws him out naked into a world, a world as cold as the Klondyke with no prospect of any gold. And against such thought God is directing His forces. Such thought had its leaders in Bolingbroke and Chesterfield, and against them Wesley and Whitefield went into the field and won a marvelous victory; such thought had its leaders in Renan of France, Darwin of England, and Wallace of America, and against them God has sent into the field a noble army of consecrated men and women; the war is now waging, reports are full of encourage-

ment, and the victory will come by and by!

There is an atheism that shows itself in the circle of intelligence, and the culture that is antagonistic to God has its leaders in the persons of Mill and Darwin and Huxley. This indirect, this wilful evasion of the acknowledgment of a personal and supreme God, is well illustrated in the *Lay Sermons* by Huxley. He writes: "All who are competent to express an opinion upon the subject are, at present, agreed that the manifold varieties of animal and vegetable form have not either come into existence by chance, nor result from capricious exertions of creative power; but that they have taken place in a definite order, the statement of which order is what men of science term a natural law." This is an exhibition of thought that is the source of profound sorrow to the religious world, while it is a condition of thought that has proved a great danger and a

stubborn detriment to a large portion of the thinking and reading public of to-day. But there is the opposite condition of thought, which is equally dangerous; yea, it is more dangerous because it is manifest in an infinitely larger circle of the human race. I now have reference to those people whose intellectual preparation has been very meagre, to those people who read but little and think even less. There is a great multitude of the human family whose thought of God is irreverent and ignorant, while they have no just and sensible conception of the just law of the Almighty. This class of people feeds its intellect on the sensational newspaper, the dime novel, and that class of reading which inflames the animal passions. They refer to God only in the heat of anger, and their reference to Him under such circumstances is but open blasphemy; while in this class there are those who refer to the Almighty in their vicious and

vulgar moods, and their reference to Him under such circumstances is but a barbarism as awful as that which is manifest in the densest heathenism of the hour. Such a class of people seem to have gone beyond the influence of the school, the college, the university, and the intelligence of the country seems powerless to reach and touch these people, while the churches seem sadly helpless in the face of this their greatest foe. There is hope for the intelligent opponent to Christianity, there are many evidences of change among the men and women whose intelligence draws forth the admiration of the world; but those who live in such absolute indifference, if they are not reached and interested and saved, are sinking, with their children, deeper and deeper into the miasma of intellectual filth and moral decay.

Christ's method of reforming such thought is the safest, and His thought is being universally understood and

accepted to-day. The greatest moral philosophers the world ever knew, Socrates, Plato, and Aristotle, taught in Athens. The echo of their teaching reached the city of Rome, and thence spread through all the civilized world. Their teaching certainly had a value, but only among the few thinkers of the day; the salt of society had not yet been discovered, society was in a state of putrefaction, and there was no diagnosis for the corruption of the hour. Then the Christ set forth a remedy, and that remedy was Himself; so that the thought that has been above every form of thought is Christianity, and Christianity is Christ,—not a law, not a theory, not a code of morals, not a system of casuistry, not even an elaborate theology. The thought that is mighty in its influence, the thought that is creative of the noblest character, the thought that is the origin of life itself, is in the person of the Son of Man and the Son of God:—

“ There’s a fount about to stream,
There’s a light about to gleam,
There’s a midnight darkness changing into
day;
Men of thought and men of action, clear the
way ! ”

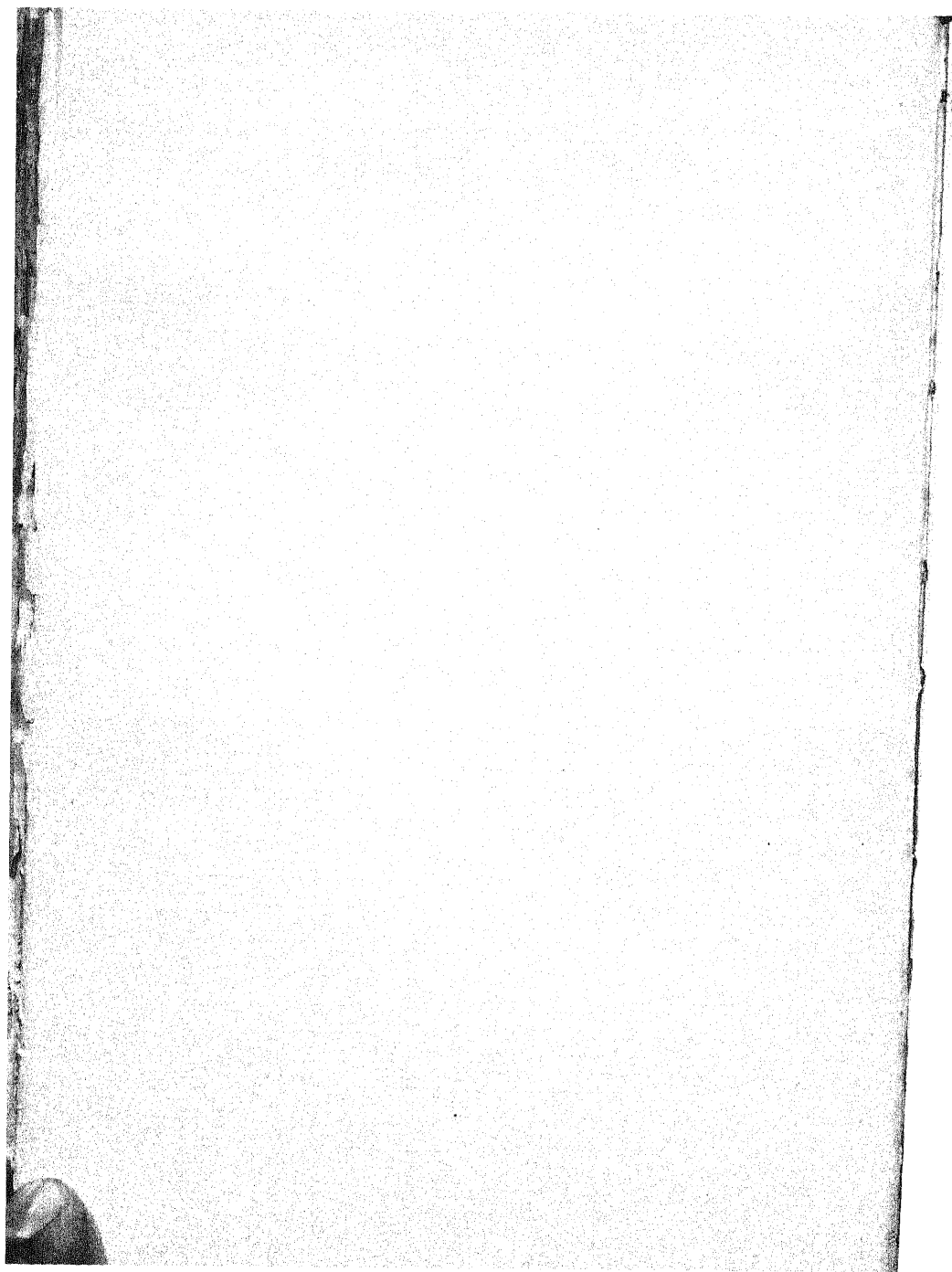
“ I hear the sound of conflict yonder,” said blind John of Bohemia at the battle of Crecy. He was old and blind and wounded unto death. His French troops were wavering and falling back; he called to them: “ I hear the sound of glorious conflict yonder! You are my vassals; gather about me close, and lead me on so far that I may swing my sword just once more ! ” He who believes in God, in the Christ, and in the logic of events, must already hear the sound of conflict and see the tokens of a future and final conflict and conquest. The thought of the Christ is already chiselled into the masterpieces of art, it is already written into the sweetest lines of poetry, it is already sung in the most enchanting

music of to-day. We hear the tread of a mighty though silent company that proceeds from the hill of Calvary; they are touching every land, and people everywhere are acknowledging the truth of their position, and are falling into line. We hear the bells of heaven and the bells of earth which welcome the Christ to the hearts of men:—

“ Ring out the old, ring in the new;
Ring out the false, ring in the true;
Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace!
Ring in the valiant men and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be!”



“And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.”—*Paul.*



Literature that Lasts

THE IMITATION OF CHRIST

—*Thomas à Kempis*

READING is certainly more universally enjoyed to-day than in any preceding age of the world's history. This is partly on account of the great advance in common-school education, and the advantages which are within the reach of nearly all to enjoy the benefits of the college and the university; this is also partly on account of the reasonableness and even cheapness with which literature can come into the hands of all alike. But we must deplore the tendency of to-day, that so many even intelligent people permit themselves to read a class of literature that is merely secondly, or even thirdly rated by the most competent and trusted reading persons of this age. There is a growing tendency on the part of the reading public to read a class of fiction

that cannot possibly live many years, to the utter exclusion of the great masterpieces in the world's literature. To these, Richard de Bury, the Bishop of Durham, refers in the words: "These are the masters who instruct us without rods or ferules, without hard words and anger, without clothes or money. If you approach them, they are not asleep; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you." It is to that classic and historic literature, which contains our greatest instructors, our most commanding leaders, and our most trusted friends; it is to those books which linger like a sweet perfume in the history of the world's lasting literature, that Southey refers in the lines:—

" My days among the dead are pass'd,
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old;

My never-failing friends are they,
With whom I converse day by day."

Yes, it is one of the deplorable tendencies of to-day that so many people will read a class of fiction whose tendency is moral, but whose object is only to interest and entertain; it is a dark spot on the intelligent manhood and womanhood of our country that they will read such literature and neglect entirely the class of reading which has been the mental food of the world's greatest people. Sir John Herschel tells a story that illustrates the apparent recklessness with which people will permit themselves to be carried off with a fiction, the food in which, if the intelligent Christian world had to subsist upon it, they would quickly be reduced to mere moral, intellectual, and spiritual pigmies. In a village the blacksmith got hold of Richardson's novel *Pamela, or Virtue Rewarded*. He gathered some of the villagers together, and as he sat

on the anvil he read to them night after night the story. At length, when the happy turn of fortune arrived which brought the hero and heroine together and put them in happy living terms together for a long time, the villagers were so delighted that they jumped to their feet and raised a shout, and procuring the church keys, they actually set the parish bells ringing. This is Herschel's story, which too sadly finds a reality among the reading public in the United States. I therefore plead for a more intelligent and sympathetic interest in a more permanent, a more praiseworthy, a more powerful class of literature. Among the books in this class, to which I shall draw your attention, the first is *The Imitation of Christ*.

This book was written over four hundred years ago, in the dark, cold and unchristian age of the fifteenth century; the age when Huss and Savonarola were burned at the stake, and Wycliffe was silenced in death. It

was written amid the lax and unmanly living of that age, against which it directed a strong and a most deadly blow. Religion was a form which contained no force, and even the leaders themselves had lost the power of great leadership. This book, *The Imitation of Christ*, was written to correct an error of that day, it was written to supply a great deficiency at that time; this book was intended to introduce to the notice of that generation the highest Man after whom the people could pattern, and a Leader in whose hands they could safely trust the movements and motives of their destiny. And so classic and commanding and Christian is its tone, that for more than four hundred years it has supplied incentives to the noblest lives in the world's biography, it has had the widest circulation of any book in the history of the world, excepting only the Bible itself. This is a book which ought to be read to-day, the message which it contains is

one that we need at the close of the nineteenth century—Christ the example of the best thinking, the truest living, and the noblest manhood for the world.

The Imitation of Christ is a book that delineates the conduct and the character of the Son of Man, and at the same time the Son of God. This book brings to the notice of mankind the commanding characteristics of the greatest life this world has ever known, and intelligently and urgently asks our unceasing imitation of them. The characteristics which this book asks us to imitate are very many; the first we shall notice is:

1. Sincerity, or the joy of a good conscience. Here Thomas à Kempis goes to the cardinal conditions of the noblest and most effective character in the life of mankind. A good conscience is the best and most reliable companion that it is possible for us to enjoy; and he who lives in obedience

to such an authority, his sincerity will be a blessing to himself and a benediction to the world. This is what Thomas à Kempis says in his book: "The 'rejoicing' of a good man is 'the testimony of a good conscience.' A pure conscience is the ground of perpetual exultation; it will support us under the severest trial, and enable us to rejoice in the depths of adversity; but an evil conscience, in every state of life, is full of disquietude and fear."

That life is not always the noblest life upon which men heap their high and flattering and even commendable praises. The condition of our individual sincerity does not depend upon our relationship to our fellow-men; individual sincerity is an internal condition and conduct, it is loyalty to the "master that is within me." It has been truthfully said, "Loss of sincerity is loss of vital power." Who are the conspicuous and commanding figures in science, or letters, or poetry, or

statesmanship, or the leaders of the past history of the world? They are not the scientific, the learned, the poetical, or the statesmanlike; but in every case they have been the sincere men.

Notice, further, what Thomas à Kempis writes in his admirable book: "He only can have great tranquility whose happiness depends not on the praise or the dispraise of men. If thy conscience was pure, thou wouldst be contented in every condition and undisturbed by the opinions and reports of men concerning thee; for their commendations can add nothing to thy holiness, nor their censures take anything from it: what thou art, thou art; nor can the praise of the whole world make thee greater in the sight of God. Yes, the salvation of character is its sincerity, and when sincerity controls the executive departments of our civic and national life, a brighter light will break over our hills and a new life will be found in our streets.

“ Let us, then, be what we are, and speak what
we think, and in all things
Keep ourselves loyal to truth, and the sacred
professions of friendship.”

Cicero was one of the sincere men of the ancient days. Some time after his assassination, Cæsar found one of his grandsons with a book of Cicero in his hands. The boy tried to hide it; but Cæsar took it from him, and looking over it he returned it to the boy, saying: “ My dear child, this was an eloquent man and a lover of his country.” Yes, the most eloquent and the most patriotic are the sincere of the land.

2. The next message which *The Imitation of Christ* bears to mankind is the knowledge of and devotion to Truth. The Bible is a truthful book, it is the medium of the truth to the intellect of the world. And an open antagonism to the Bible is, almost in every case, a lack of the knowledge of its important information. There is cer-

tainly a very important sentiment in these lines:—

“ O Truth is easy, and the light shines clear
In hearts kept open, honest and sincere.”

This is what we read in *The Imitation of Christ*: “ Blessed is the man whom eternal truth teacheth, not by obscure figures and transient sounds, but by direct and full communication! The perceptions of our senses are narrow and dull, and our reasoning on those perceptions frequently mislead us.

. . . . What have redeemed souls to do with the distinctions and subtleties of logical divinity? He whom the eternal Word condescendeth to teach is disengaged at once from the labyrinth of human opinions. For ‘of one word are all things ;’ and all things without voice or language speak of Him alone; He is that divine principle which speaketh in our hearts, and without which there can be neither just apprehension nor rectitude of judgment.”

It is readily conceded that those who have a knowledge of the truth,—not a pretention of the truth, but the truth embodied in reality in their lives,—that such will be truthful in themselves. The mind of man is his greatest endowment, and it is his intellectual ability that distinguishes him from the lower brute creation. It is surely vain and vitiating to read any other books than the best, the purest, the most informing; and it is a detriment to crowd any other thoughts into the intellect than the greatest and most lasting. The truth which I recommend for your reception is the truth which is to be found in science, in philosophy, in poetry, and in the Bible itself.

Listen to what Thomas à Kempis writes in his book: “In the Scriptures, and all other books, it is improvement in holiness, not pleasure in the subtlety of thought or the accuracy of expression that must be principally

regarded. . . . Whatever book thou readest, suffer not thy mind to be influenced by the character of the writer, whether his literary accomplishments be great or small. Let the only motive to read be the love of the truth; and instead of inquiring who it is that writes, give all thy attention to the nature of what is written."

I must now pass on to my third observation.

3. The third message which *The Imitation of Christ* announces to mankind is faith in and the friendship of the Lord Christ. Faith is one of the simple actions of a Christian life; but through this action there comes to the believer the aid of the unseen and the wealth of the riches of the other world: and fact is the foundation and force of an enlightened Christian faith. It is this faith makes possible and precious the friendship of the Lord Christ. To detail all the benefits that come through such a friendship would exhaust all

language, and more than a hundred times multiply the number of books in the world. I must ask you again to listen to the language of Thomas à Kempis: "The love of the creature is deceitful and unstable; the love of Jesus is faithful and permanent. He that adheres to any creature must fail when the creature fails; but he that adheres to Jesus will be established with Him forever. Cherish His love who, though the heavens and the earth should be dissolved, will not forsake thee nor suffer thee to perish."

And Thomas à Kempis, in his masterly, in his marvelously simple way, thus speaks of the friendship of the Lord Jesus: "It requires skill to converse with Jesus, and wisdom to know how to keep Him; but not the skill of men, nor the wisdom of this world. Be humble and peaceful, and Jesus will come to thee; be devout and meek, and he will dwell with thee. Without a friend, life is unenjoyed; and unless

Jesus be thy Friend, infinitely loved and preferred above all others, life will be to thee a desolation."

A worthy friend adds to our happiness, a pure and noble friend creates a greatness in our lives. Some seem to make a man a friend because he is a neighbor, because he is in the same business, or because he happens to travel on the same street-car or railway. A friend ought to be selected as the consequence of deliberate thought; you ought to know the ability, the worth, the greatness of the one you select. Then turn your attention to the Christ, see if He is not worthy of your friendship, think of Him, and see if He is not worthy to be your best and most constant friend.

"What a friend we have in Jesus,
All our sins and griefs to bear."



“ Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come.”—*Paul*.



Literature that Lasts

PILGRIM'S PROGRESS

—*John Bunyan*

A BOOK is the product of the mind, and the mind of man is almost invariably colored by the events that take place during the period of the development of that mind. The author of *Pilgrim's Progress*, John Bunyan, was born in the year 1628, and the seventeenth century, in England, was a period of tremendous struggle against a corrupt rule and a still more corrupt religion. The corrupt religion had its leader in such an ecclesiastical despot as Archbishop Laud, "the man who represented and embodied in his small person and unexpansive mind all those distorted views and stifling principles which the English nation has grown out of, and is almost ashamed to remember; the sworn foe of polit-

ical and religious liberty, the champion of a close and cruel intolerance, the fussy inquisitor, the ubiquitous spy, the man who lost the patriot in the priest, the Christian in the ecclesiastic, the man in the machinery, the idolater of form and uniform, slave of etiquette and master of postures, who substituted gewgaws for grace, candles for conscience, rubrics for righteousness, and dead works for a living God." The corrupt rule had its advocates in the unscrupulous person of the Earl of Stradford, and in the wasteful and wicked movements of such kings as James the First and Charles the First. It was James the First who, in the year 1610, squandered \$8,400 extra in wines, \$120,000 in plate and jewels, appropriated to his own personal wealth the amount of \$500,000; he gave away presents that equaled \$250,000 more, while the queen spent over \$70,000 in personal adornment.

The age in which the *Pilgrim's Progress* was written was the age of the struggle and ascendancy of Protestantism, and this great army had its leaders in such a fearless and forceful soldier as Oliver Cromwell; such a commanding and conspicuous genius as John Milton, the greatest of our epic poets; such a striking and straightforward statesman as John Hampden; and such a painstaking and practical preacher as John Bunyan. The Puritans believed that man was great not by virtue of his humanity, but by virtue of his kinship with God. He was nothing unless he was a temple of the divine. It was the fatherhood of God that ennobled him. It was faith and spiritual receptivity that made him strong. It was moral qualities that gave him all his worth. The Puritans knew nothing of the modern rant which claims for all men a natural equality, which professes a sort of sublime indifference to moral dis-

tinctions, which demands for the indolent and thriftless the rewards of the sober and the dutiful. This common talk about human equality is mere bubble blowing. Starting from a religious foundation, there is some ground for it; see it in the light of God, and it may bear some examination; acknowledge that we are the children of God, and alike dear to Him, and it may be brought about,—but apart from that it is a theory that explodes in laughter. No contrivances can make men equal. We may proclaim equality by a thousand acts of legislature, we cannot render it a fact or induce the world to believe it. It is love to God that forms the foundation of equality among men; and where this principle is absent there is strife and division, superiority and inferiority; where this principle of love is absent mankind is divided into masters and slaves.

It was amid such thought as this

that the *Pilgrim's Progress* had its birth, while the personal, experimental conditions of his own life gave the book its lasting charm. Bunyan had the element of sensibility much keener than any of his fellow-men, while his imagination was so vivid that at times his internal struggles were very severe. He felt that he had sold Christ, that God had turned him off, and that he had a demon actually in his life. Sometimes a loud voice would cry to him from heaven warning him of his danger, while at other times he would feel that fiends were near and strongly induced him to extreme wickedness. His imagination was the marvel of his day, "he sometimes saw visions of distant mountain tops, on which the sun shone brightly, but from which he was separated by a waste of snow." He sometimes felt that the devil was behind him pulling his clothes. One day he shook like a man in the palsy. On another day he would feel a fire

within him. Then at last light broke into his darkness, and from the depths of despair he passed into the delightful assurance of God's favor and joy. When Napoleon, at the age of twenty-six, became the commander of the army of Italy, he found the soldiers dissatisfied and disorganized. "Soldiers," he said, "you are badly fed, naked, and miserable among barren rocks. I will lead you down into the richest plains of the world. Great cities full of wealth, whole provinces will fall into your power; in them you will acquire all you want—fame, treasure, repose. Soldiers of the army of Italy, with this prospect will your hearts fail? No; surely not. Forward!" With this Napoleon led his men on to victory. When John Bunyan became a Christian, he found England dishonored and filled with dismay. He said: "You have a state-religion that has no life, and the spirit among the Protestants is not always

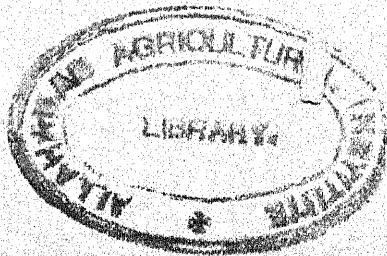
To my friends,

~~A. Higginbotham~~

The recovery of
a happy day
with my paper

Yours truly,
D. A. Prince.

Galien, O.
Jan. 16th 1910.



within him. Then at last light broke into his darkness, and from the depths of despair he passed into the delightful assurance of God's favor and joy. When Napoleon, at the age of twenty-six, became the commander of the army of Italy, he found the soldiers dissatisfied and disorganized. "Soldiers," he said, "you are badly fed, naked, and miserable among barren rocks. I will lead you down into the richest plains of the world. Great cities full of wealth, whole provinces will fall into your power; in them you will acquire all you want—fame, treasure, repose. Soldiers of the army of Italy, with this prospect will your hearts fail? No; surely not. Forward!" With this Napoleon led his men on to victory. When John Bunyan became a Christian, he found England dishonored and filled with dismay. He said: "You have a state-religion that has no life, and the spirit among the Protestants is not always

commendable. You are depending upon the gross and material conditions of your own making; it is God's grace that will accomplish, and faith in Him will do it all." And with the open Bible Bunyan led England and the world into a nobler and much greater life.

John Bunyan, during the early years of his youth, may have been considered a member of the Established Church of England, later he became a dissenter, and finally he united with a Baptist church. For becoming a dissenter he was put into prison for twelve years, during which weary time he had for his companions *The Book of Martyrs*, and the Bible. It was while in prison that he wrote the immortal *Pilgrim's Progress*. The *Pilgrim's Progress*, next to the Bible, is the most wonderful book in the world, it is the admiration of the critics, while it is the unfailing joy of the common people. Dr. Samuel Johnson, whose stud-

ies were all unsystematic and disconnected, and who hated, as he said, to read books through, made a noble exception in favor of the *Pilgrim's Progress*. The *Pilgrim's Progress* was one of the two or three works which Dr. Johnson felt ought to be much longer. In the rural district the *Pilgrim's Progress* is the ever-increasing pleasure of the peasants; in the shops and factories and warehouses where are congregated the masses, the common people, the *Pilgrim's Progress* has the longest claim upon their reading hours, the story the book has to tell being captivating in the extreme; in the centers of learning, in the halls of science and philosophy and fine arts, the *Pilgrim's Progress* is the wonder, the wealth, the wisdom of the great. This is the third book I ask you to read, which for magnificence, for pathos, for pure, refined English, for truth that is clear and forceful like the Scriptures, "for every purpose of the

poet, the orator, and the divine," stands high above every other. The *Pilgrim's Progress* has been the constant companion of all the greatest people in the last two hundred years, and the thought the book presents has been the food of the greatest intellects of the world; read, then, the *Pilgrim's Progress*.

There are many important features, all of which ought to have an equal prominence, in the *Pilgrim's Progress*. The first thought that seems to present itself is that this life is distinctively a march; the second thought is that this march is attended by decisive conflicts; and the third thought is that this march leads to a celestial city.

1. The first thought, then, is that this life is a march. The *Pilgrim's Progress* represents man in the act of starting on a journey, leaving the "City of Destruction" for an eventful and successful march. The path of this march is represented as straight

ahead, and so graphic is the picture that the pathway is as familiar to us as the road is along which we walk from day to day. This, therefore, pronounces the book the highest miracle of human genius. The naturalness with which the march is depicted makes us easily familiar with every ascent and declivity, every resting-place and turn-stile along the road. How picturesque, how vivid; there is nothing more sublime in all the English language than the opening part of Bunyan's great book; he writes: "As I walked through the wilderness of this world I lighted on a certain place where there was a den [that is, the Bedford prison] and I laid me down in that place to sleep, and as I slept I dreamed a dream. I dreamed, and behold I saw a man, a man clothed in rags, standing with his face from his own home with a book in his hand, and a great burden upon his back."

Here is certainly room for the advocacy of a great truth. Life in every department is a march, but there are only some who attempt the journey, while there are some who have started in the journey but have made little progress indeed. The acquirement of knowledge is a march, it is the march of the human intellect. Knowledge diverts and disciplines mankind. Knowledge fills mankind with varied and rational ideas, and prevents them from falling into despondency and hopeless despair. Knowledge gives to mankind determinate thoughts instead of eccentric fancies, pliable opinions for fixed convictions; replaces impetuous images by calm reasonings, sudden resolves by carefully-weighed decisions. Knowledge furnishes us with the wisdom and ideas of others, the best and most influential in the world's history; knowledge gives us conscience and self-command. This is a march on which we ought to enter,

and in which bend every energy we have.

The development of character is a march, it is the march of the human soul. "Character," says Emerson, "is higher than intellect. . . . A great soul will be strong to live, as well as to think." The highest thing in life is character, and character is the most valuable commodity in the market to-day. Character is human nature in its best form; it is the moral and the spiritual embodied in the individual. Character is the conscience of society, while it is the motive power of every well-governed State. Even in war, Napoleon said, the moral is to the physical as ten to one. Canning very wisely wrote in 1801: "My road must be through character to power, I will try no other course; I am sanguine enough to believe that this course, though perhaps not the quickest, is the surest." There is a great truth in what Lord John Russell

once said: "It is the nature," said Russell, "of party in England not to ask the assistance of men of genius, but to follow the guidance of men of character." Yes, life is a march, and whither are we tending? In this march let the Lord Christ be our Companion, and let the name of the city to which we journey be "Knowledge and Character;" let us arise, and let the march be onward and upward with great speed.

2. The second thought which the *Pilgrim's Progress* contains is that this march is attended by decisive conflicts. In the *Pilgrim's Progress* the man who starts on his journey or his march is represented as struggling in the great Slough of Despond, and despondency is one of the subtle enemies of the human race; further on in this march the man is represented as meeting Apollyon, who is right across the pathway to stop his journey; a struggle ensues, and the pilgrim overcomes the

enemy; while still further on in the march the man enters "Vanity Fair," and it is the frivolous, the fast, the fleeting in this life that form a gigantic enemy which must be fought and overcome. During the progress of this march, moreover, the traveler meets several persons, with nearly all of whom he has a conflict; he meets Mr. Worldly Wiseman, and a little later on in the march Mr. Hypocrisy, and then Lord Hategood, and Mr. Talkative, and Mrs. Timorous, and many more.

Thus the *Pilgrim's Progress* brings us face to face with a fact that confronts every life to-day; yes, every life has its conflicts, conflicts which bring victory to some, while others meet with defeat. I think it is Greasy who mentions in his *Fifteen Decisive Battles* that in 1815, during the famous Battle of Waterloo, a company was stationed at a very important post, and commanded to hold it till they were re-

lieved. The French rolled like mountains in every direction; the company sent to the Duke of Wellington for assistance, and he told them to "stand firm," and they had the assurance of his help behind them. In a battle of wider dimensions, the command comes to us, "Stand fast, immovable," and we have the assurance of the great Captain behind us in the conflict, and with Christ in the conflict there is victory every time; with Christ in the conflict we defy all our enemies, even the enemy of death.

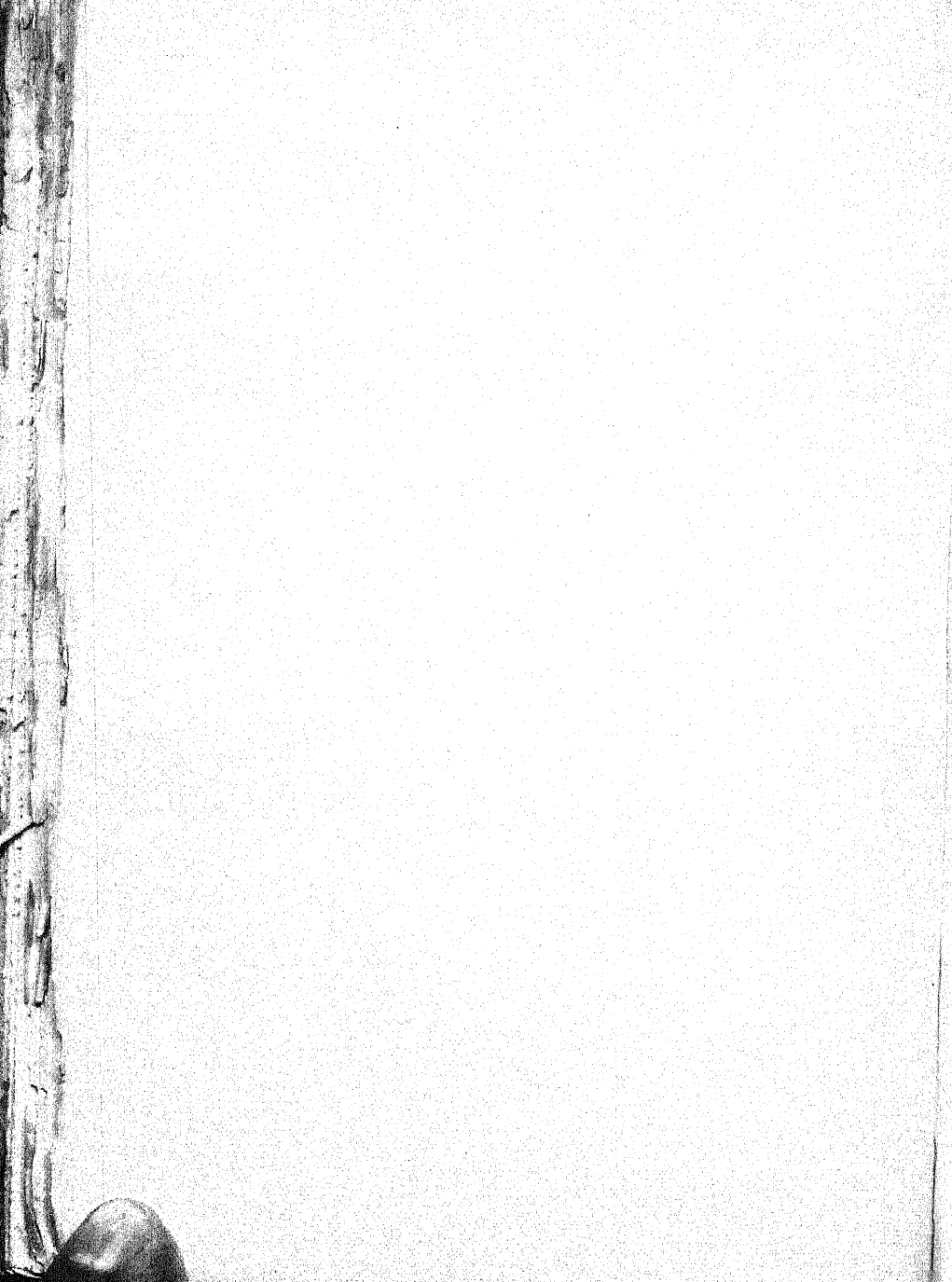
3. The third thought contained in this remarkable book is that this march leads to a "Celestial City." At last the man on his march arrives at the gate to the celestial city. The angels who conducted him to the gate tell the keeper that he came out of great tribulation for the love he had to the King; the pilgrim presents his certificate, the certificate is presented to the King, the King orders the door to be

opened, and as he enters one says to him: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: enter you into the joy of your Lord."

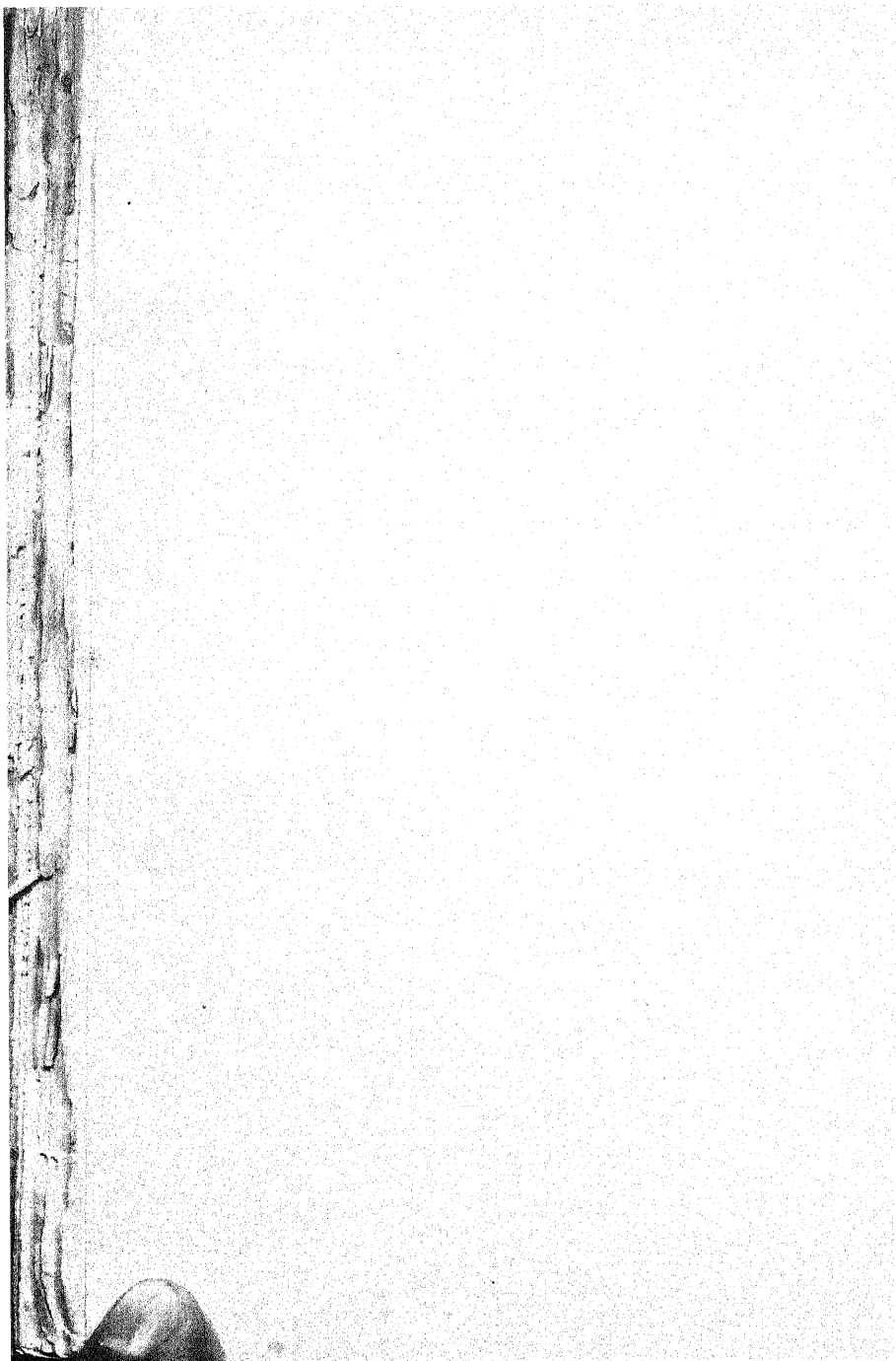
The thought that is struggling for a solution, the questions that are put for an intelligent reply, are these: "Is heaven a reality?" "Where is its location?" "What is the character of its occupants, and what is its occupation?" Yes, there is a celestial city, there is a heaven. The language of Christ is clear on this important subject: "In my Father's house are many mansions." "I go to prepare a place for you." "And these shall go away into everlasting punishment; but the righteous into life eternal." The conscience of the human race claims the truth of this great truth. If there is no heaven, then human life is a colossal enigma, and the Christian religion is a huge mistake; if there is no heaven then the martyrs have suffered in

vain, and the good have received no reward for their heroic deeds. I do not know where heaven is, I cannot tell what is the occupation there; but I do know that Christ is alive, that He is with the Father, and that heaven is where the Father and the Son dwell for evermore. "Let not your heart be troubled. In my Father's house are many mansions. Because I live ye shall live also." These are the words of Him who was dead and is alive for evermore. Heaven is open for us all, shall we enter in?





“Prove what is that good, and acceptable,
and perfect will of God. Prove all things; hold
fast that which is good.”—*Paul.*



Literature that Lasts

THE ANALOGY OF RELIGION

—*Dr. Joseph Butler*

THIS is one of the important books of English literature, and in a certain department it is the most important book in the thought and theology of the Christian Church. The author, Joseph Butler, was born at Wantage, in Berkshire, England, on the 18th of May, 1692. Thus his life was born into circumstances which surrounded such praiseworthy and powerful scholars as Sir Isaac Newton, Bishop Hare, and Dr. Doddridge; Joseph Addison, Matthew Tyndal, Lord Bolingbroke, and many more equally prominent. In early life the thoughts of young Butler were turned to philosophy and theology, and while still quite young, he entered into a controversy with Dr. Samuel Clarke, in which the English

people were permitted to see, the greatness of a mind that was to be devoted to the interests of Christianity. And if Savonarola was a God-raised man, brought to the stage of action that Italy might be cleaned of its individual and national corruption; if Luther was a God-raised man, intended by the Creator to be a leader in the overthrow of formality and oppression and lifelessness found in the Romish Church; then Joseph Butler was a man raised of God to go into battle against the skepticism which had its advocates in such writers as Lord Herbert and David Hume; Joseph Butler was raised of God to go into battle against, and completely overthrow, the subtle deism of Matthew Tyndal and Lord Bolingbroke.

The Analogy of Religion was published in 1736, and is one of the great productions of English theology, while the book itself is one of the masterpieces of English literature. Dr.

Joseph Butler devoted seven of the ripest years of his mental and spiritual life in the preparation of this book, and these have been the seven years of labor that have told more profoundly on the thought and life of Christianity than any other seven years of any other writer in the history of letters and religion. This is certainly the sentiment of the greatest writers, while this is the place given to this book by the scholarship of the world since its production. Sir James Mackintosh, in his *Progress of Ethical Philosophy*, writes after this manner, speaking of the *Analogy*, "The most original and profound work extant in any language on the philosophy of religion." Lord Brougham, in a discourse on Natural Theology, says, speaking again of the *Analogy*, "The most argumentative and philosophical defense of Christianity ever submitted to the world." While Thomas Chalmers, in his preface to the *Bridgewater Treatise*, makes this

remarkable acknowledgment, "I have derived greater aid from the views and reasonings of Bishop Butler than I have been able to find besides in the whole of our extant authorship." And this is the second book, whose worth and wisdom have been tested by the greatest minds, that has been produced during the last one hundred and fifty years; this is the book that has had the highest place given it in the philosophy of the Christian religion; this is the second book which I recommend to your attention, and for which I earnestly ask your immediate and best thought: read *The Analogy of Religion*, by Dr. Joseph Butler!

Though this book was written more than one hundred and fifty years ago, yet the circumstances of to-day are very similar to those of the time of Butler, and the book, therefore, bears a message to the people living at the close of the nineteenth century. When the *Analogy* appeared, there was

scarcely any vital Christian life in the Established Church of England, and Dr. Doddridge is the authority for the statement that the Dissenters, or the Protestants, were in a state of spiritual decay. Amid the lifelessness that seemed to prevail among all sections of the Church of the Lord Jesus Christ, it had come "to be taken for granted," says Butler, "by many persons, that Christianity is not so much a subject of inquiry; but that it is now at length discovered to be fictitious. And accordingly, they treat it as if, in the present age, this were an agreed point among all the people of discernment; and nothing remained but to set it up as a principal subject of mirth and ridicule." And, referring to the circumstances of that time, another able and trusted writer says, "I have lived to see that fatal crisis when religion hath lost its hold on the minds of the people." While Macaulay refers to the period in which Butler wrote his

famous book as irreverent, loose in morals, and very lax in other respects. These circumstances were aggravated by such writers as Woolston, Tyndal, and Collins, who were three bitter opponents to vital Christianity. Woolston directed his force against the miracles of the Scriptures; Tyndal pointed his sword against the validity, or divine sanction of the Bible; while Collins gave his attention in trying to prove that prophecy was nothing else but a huge pretension. Such were the conditions that surrounded Butler, and such are the conditions at the close of the nineteenth century. There are men and women in this day who are led captive by a skepticism that played havoc in England during the last century; there are some who hold up the religion of the Christ as a subject for mirth and ridicule; there are those who say that miracles are only movements in natural law, and that the Bible has no other claim upon the mind

of mankind than that which any good book has, and that there is no such thing as prophecy, as there is no God, and no man can foretell the future to his brothers. The *Analogy* is the book that saved the English people of the last century from the mental and spiritual death to which they were hastening, and this is the book that deserves and demands our attention to-day, for, what it did a hundred and fifty years ago, it will do even now!

The book we have under consideration is avowedly important in the profound thought that it presents,—it is a book that has claimed the attention of the greatest intellects during the last one hundred and fifty years. It will be absolutely impossible for me, in this single attempt, to bring before you the wealth of the thought which this great work contains. But permit me to point out some of the truths that this book seeks to establish.

- i. The first truth which the *Analogy*

makes clear is the Personality of God. This was the truth that needed a loud and loyal advocate in the eighteenth century, and it needs just such an advocate to-day. Butler establishes, in a most masterly way, the personality of God, both from the standpoint of natural and revealed religion; he calls nature to his assistance, and makes her speak eloquently in the interest of his teaching, in the establishment of his thought. To use the words of the *Analogy*: "As the manifold appearances of design and final causes, in the constitution of the world, prove it to be the work of an intelligent Mind, so the particular final causes of pleasure and pain, distributed among his creatures, prove that they are under his government." Butler, in the *Analogy*, does not point us to the mere principle of gravitation, he does not ask us to bestow our affection on a fixed star, he does not entreat us to lay up treasures in the clouds, he does not com-

mand us to look away into the mist of infinite space, and as a man in the dark grope that he might touch something or some one; Butler, in the *Analogy*, makes absolutely clear the individuality, the personality of the Creator of the universe.

This position, so firmly established by Butler, has often been proved with accumulated evidence, from the argument of analogy and final causes, from abstract reasonings, from the most ancient tradition and testimony, and from the general consent of mankind. To love mere space, to put our confidence in the atmosphere, is but the evidence of barbarism; to cherish the acquaintance of an abstract being, to ask the aid of an impersonal God, is but a Platonism at the close of the nineteenth century; and to rest our destiny in the lap of eventful and atmospheric circumstances is but a wearied mysticism. We care not what pantheists and mystics and transcendentalists may pretend



to the contrary, and whatever a theology tinctured by those human notions may daily teach, if we adore a God it must be the God spoken of in the *Analogy*. Yes, man is so constituted that he cannot place his entire confidence in a "First Cause" of the philosopher, a "Divine Essence" of the school-men, or in the far off "Abstraction" of the mystic; the mind and the heart of man, the logic and the affection of the world, sweep aside these superficial distinctions; the mind and the affection of the world throw themselves around the personality of God, — about the God, the outlines of whose individuality we see in the *Analogy*. Yes, the *Analogy* is a book for to-day, and it is a book that ought to have a place in every home, and whose thought ought to have a place in the mind of all alike. Read *The Analogy of Religion*, it is one of the greatest books in the reading world to-day.

2. The second truth which the

Analogy makes clear is that this life is a probation. This is certainly a truth that needs to be emphasized to-day, as so large a portion of mankind passes its time away aimlessly, while there is a class of intelligent, thoughtful people who earnestly ask the questions: "What is the philosophy of life?" "What is the object of this present existence?" "What are we placed in this world for?" These questions are all proper, and there is no book that gives a more intelligent answer than *The Analogy of Religion*. In the *Analogy* we read these words: "The known end then, why we are placed in a state of so much affliction, hazard, and difficulty, is our improvement in virtue and piety, as the requisite qualification for a future state of security and happiness." And Butler, in forceful, logical terms, in language about which there can be no controversy, writes these words in the *Analogy*: "Now the beginning of life, considered as

an education for mature age in the present world, appears plainly, at first sight, analogous to this our trial for a future one . . . that the present life was intended to be a state of discipline for a future one."

This truth ought to have a ready recognition on the part of the human family; we ought to understand early that this state is a probation, that we are here to prepare ourselves for a life that is larger in its opportunities, and one that yields a truer satisfaction to the nobler aspirations of the nobler life in every one. The mind, the will, and the affection ought to have the highest employment. The period of probation here is short, therefore we ought to give to the intellect the best thought, and before us set the highest ideal. This thought ought to save this life from meanness and contempt, and invest it with a sublime grandeur. Unless we are living for eternity, we are only "merely players;" so let the

childhood of time determine the manhood of eternity. But I must pass to the third thought.

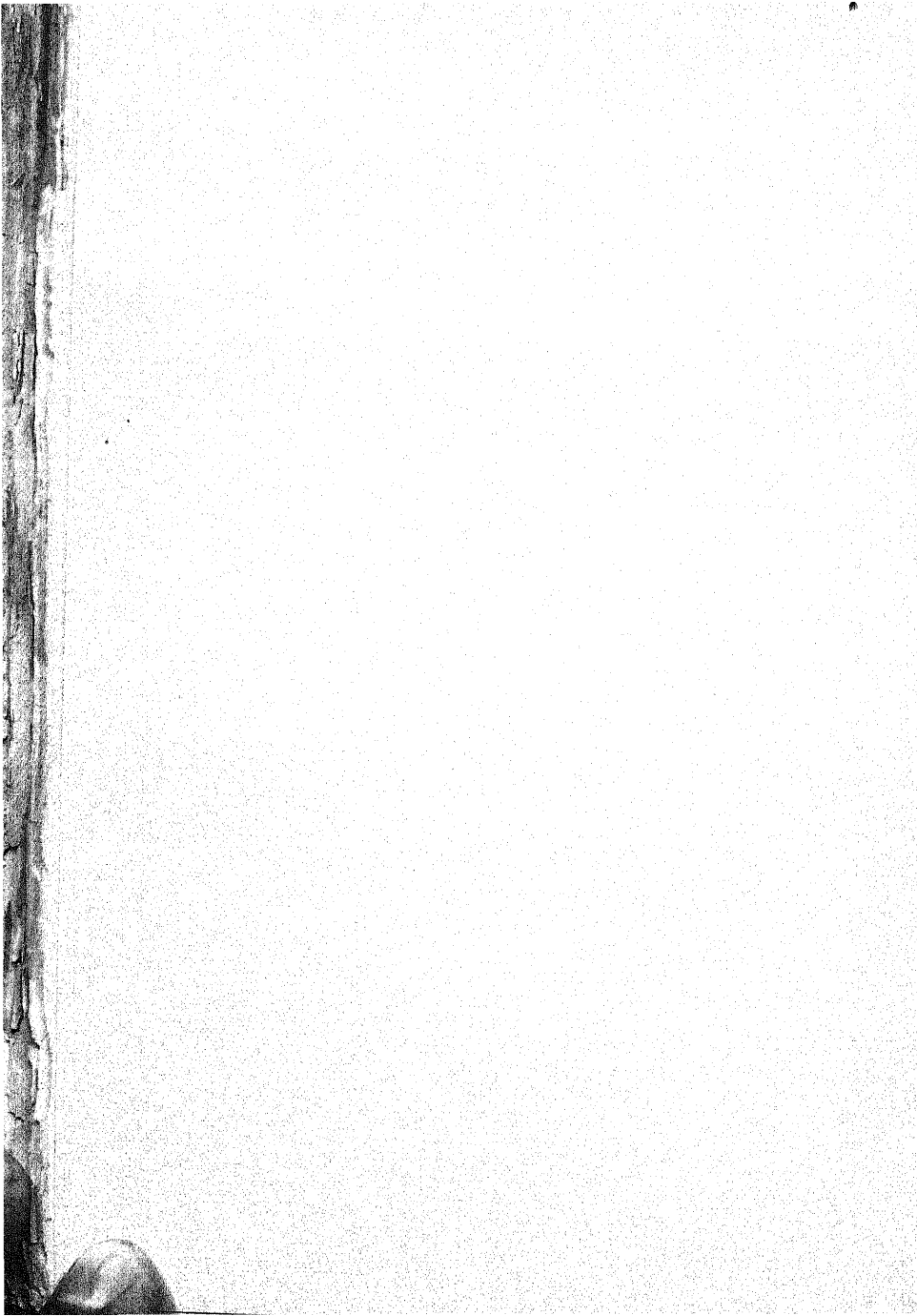
3. The third truth which the *Analogy* makes clear is the Certainty of the Future. This Butler proves very conclusively from both the structure of nature and the conditions and commands of revelation itself. As we come into this life in infancy and pass through the changes of development, so the powers with which we have been endowed cannot have their complete development in this short life. In the *Analogy* we read: "When we go out of this world, we may pass into new scenes, and a new state of life and action, just as naturally as we came into the present . . . especially whilst the probability of a future life, or the natural immortality of the soul, is admitted on the evidence of reason."

When Rufus Choate took ship for that port where he died, a friend said: "You will be here a year hence?"

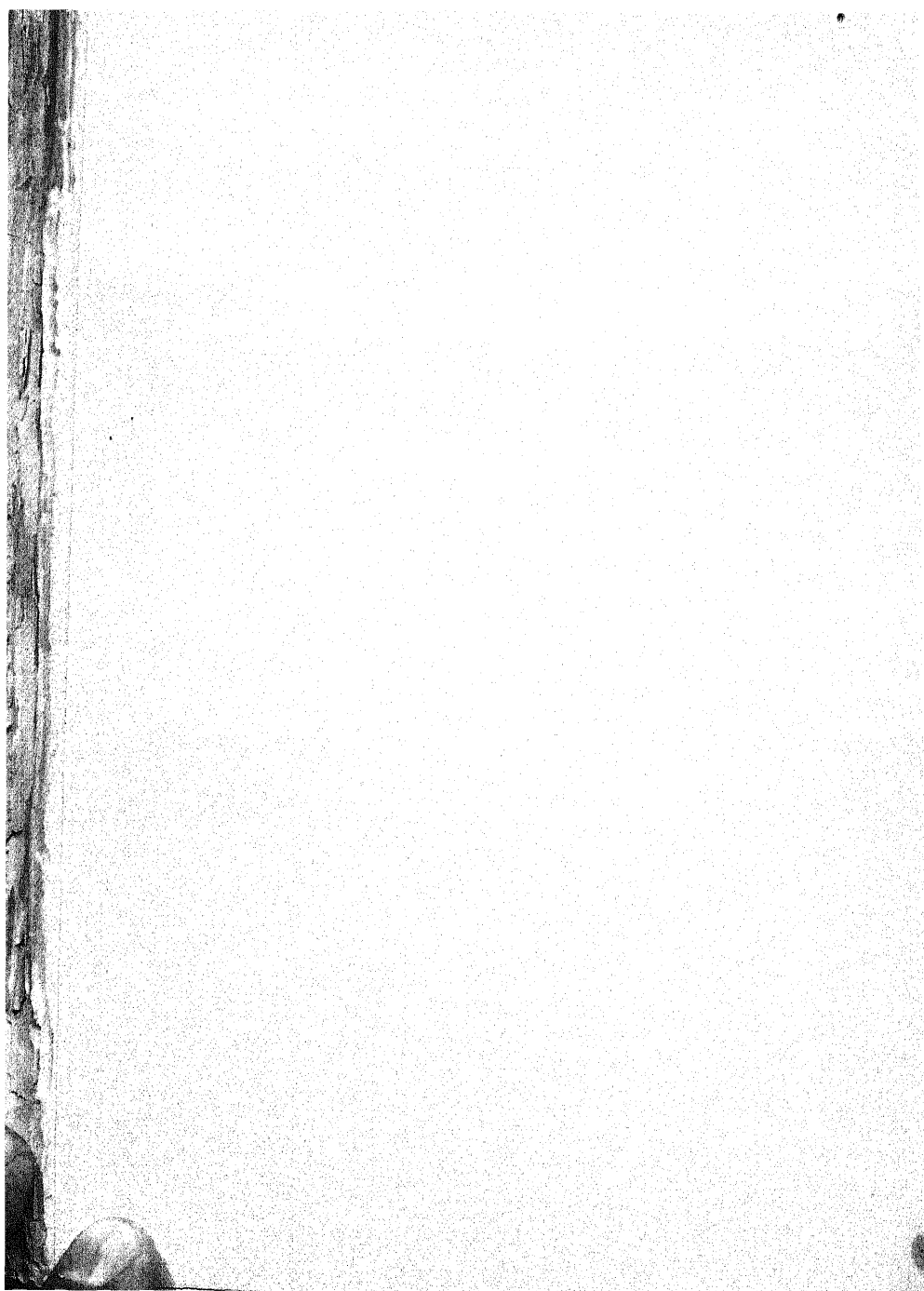
"Sir," said the great lawyer, "I shall be here a hundred years hence and a thousand years hence." "Immortality," says Channing, "is the glorious discovery of Christianity." While Daniel Webster closed his life eloquently in these words: "What would be the condition of any of us if we had not the hope of immortality? There were scattered hopes of the immortality of the soul, especially among the Jews. The Romans never reached it; the Greeks never received it. There were intimations of crepuscular twilight; but, but, but God, in the Gospel of Jesus Christ, brought life and immortality to light." Yes, the immortality of the soul has the sanction and advocacy of the greatest minds in all the history of the world; it has been the song of the poets, the reasoning of the philosophers, and the decision of all the leading scientists. Any one who will thoughtfully read the *Analogy* cannot come to any other conclusion

but the certainty of the future, and, like John Stuart Mill, no atheistic education can avail to remove faith in a personal immortality. Yes, there is a future, the Scriptures teach us so, the *Analogy* is strong in its thought on this important truth. *The Analogy of Religion* ought, therefore, to be read,—it is a book that will quiet the agitations so violent in many minds. Read the *Analogy*,—it will remove the veil that now conceals from view a personal God, and prevents a right conception of the present, and hides from your vision the glories, the realities of the other world!

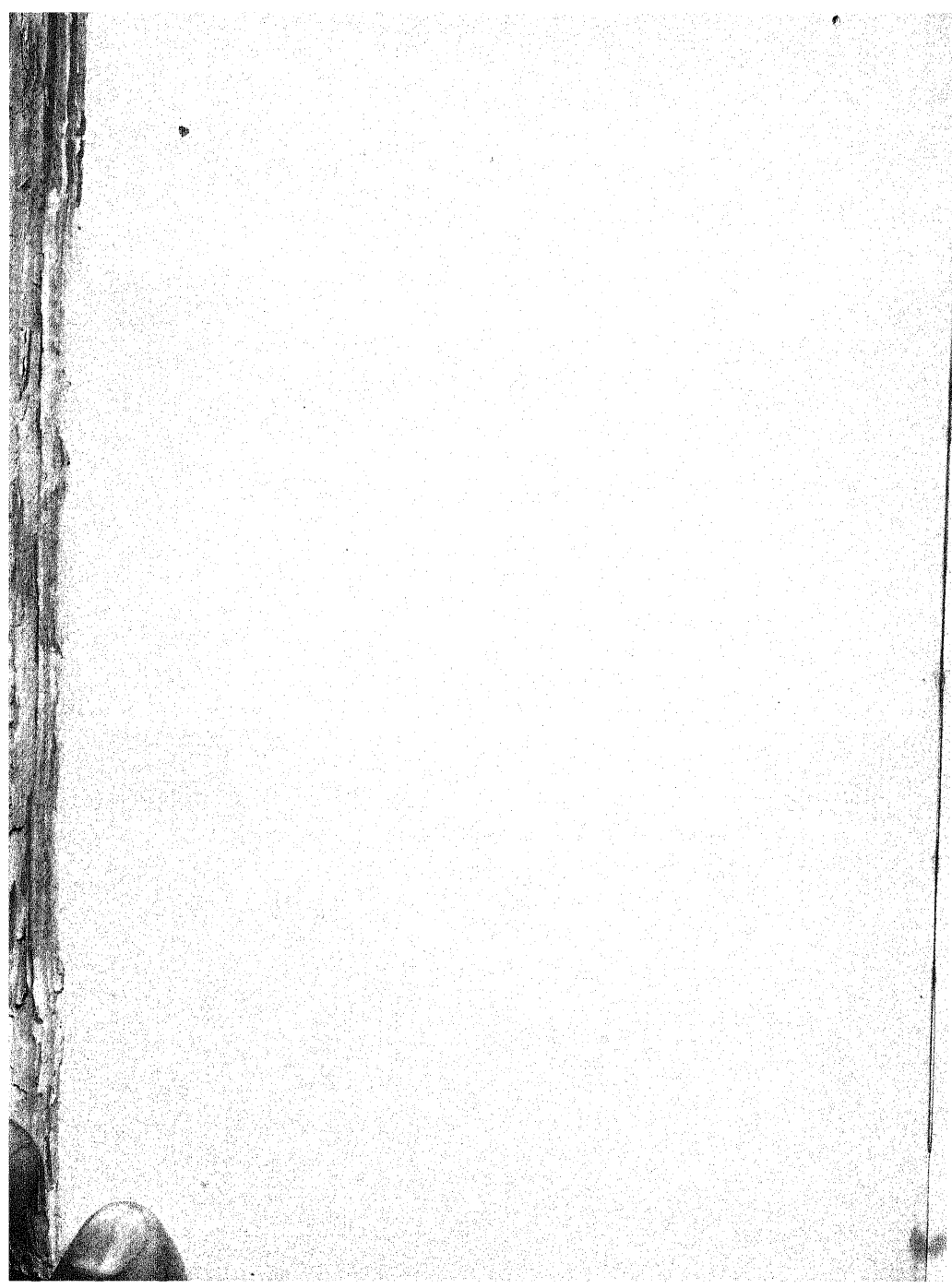




“Speaking to yourselves in psalms and hymns
and spiritual songs, singing and making melody
in your heart to the Lord.”—*Paul*.



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and spiritual songs, singing and making melody
in your heart to the Lord.”—*Paul.*



Literature that Lasts

THE CHRISTIAN YEAR

—*John Keble*

THERE are very few public men who have no enemies, and we can mention but few works, whether in poetry, science, philosophy, or theology, which have been free from adverse criticism. But here was a man in the person of John Keble who seemed to have no enemies, and of whom every one, churchman and non-conformist, religious or irreligious, spoke in the most appreciative and commendable terms. Here is a work to which the most scholarly and the most devout have paid the highest tribute, when they have referred to the literary excellency and to the spiritual fervor contained in every line. It was Dr. Arnold, who afterward became the famous master of Rugby School, that wrote to Mr. Jus-

tice Coleridge on the 3rd of March, 1823, in the following terms: "I do not know whether you have seen John Keble's hymns. He has written a great number for most of the holidays, and several of the Sundays in the year, and I believe intends to complete the series. It is my firm belief that nothing equal to them exists in our language: the wonderful knowledge of Scripture, the purity of heart, and the richness of poetry which they exhibit, I never saw paralleled." And to the above we may add these glowing words of Dr. Newman: "It is not necessary, and scarcely becoming, to praise a book which has already become one of the classics of our language. When the general tone of religious literature was so nerveless and impotent, as it was at that time, Keble struck an original note, and woke up in the hearts of thousands a new music, the music of a school long unknown in England." While James

Anthony Froude, England's most competent, most observing historian, adds his testimony to the commanding greatness of the life of John Keble as a man and a poet. He writes of John Keble that he "is now an acknowledged saint of the English Church, admired and respected even by those who disagree with his theology."

The author of *The Christian Year* was born in Fairford in Gloucestershire, England, on the 25th of April, 1792. The Kebles were noted, many generations back, for their acts of philanthropy, and their devout religious character; some two hundred and fifty years before the birth of John Keble, one Sir Henry Keble, who was Lord Mayor of London, in the second year of King Henry the Eighth, in addition to other good deeds, was "in his life a great benefactor to the new building of old Aldermary church, and by his testament gave a thousand

pounds towards the finishing thereof."

His first school was in his father's study, where he was so well prepared for the university, which institution he entered before he was fifteen years of age; while at eighteen years of age he passed his final examination in the form of a double first-class, a distinction which had been gained by but one before himself, the brilliant English statesman, Sir Robert Peel. While not yet nineteen years of age, he was admitted to the honorable and distinguished position as Fellow of Oriel College, which was the highest distinction Oxford University had to offer her gifted and saintly son. Here he formed many earnest and long-continued friendships, and those with whom he was most intimate were George James Cornish, who wrote the exquisite lines *To the Readbreast*, to which Keble refers in his stanzas on the Twenty-first Sunday after Trinity. These are the lines:—

“ Unheard in summer’s flaring ray,
Pour forth thy notes, sweet singer,
Wooing the stillness of the autumn day:
Bid it a moment linger,
Nor fly
Too soon from winter’s scowling eye.

“ The blackbird’s song at even-tide,
And hers, who gay ascends,
Filling the heavens far and wide,
Are sweet. But none so blends,
As thine,
With calm decay, and peace divine.”

Keble also numbered in his circle of acquaintances Dr. Arnold, upon whom the great religious poet had a decided influence; and such distinguished men as Archbishop Whately, Dr. Newman, Coleridge, and Copleston, the bishop of Llandaff.

Keble’s progress was both substantial and swift. As a mere boy he carried off all the prizes, the highest honors the university had to give. He became a successful tutor, and a very conscientious and cultured Public Ex-

aminer. But it was in June, 1827, that the great event of his life took place, which was the publication of *The Christian Year*. It was the purpose of Keble not to permit these poems to be printed till after he was dead,—“when he was fairly out of the way.” *The Christian Year* had been in silent preparation for many years. The thought, the imagery, the philosophy, the theology contained in these poems were gathered from his youthful associations, his studious moments, and his high devotional nature. *The Christian Year* is thus one of the greatest gifts humanity has received in this century. Even his friends did not realize the importance of this gift or anticipate the splendor of its success. Probably no book of poetry in this century has had a wider circulation. Between 1827 and 1872 one hundred and fifty-eight editions were issued from the press. Its circulation all the world over defies statistics, while its

direct influence is beyond the religious computation of the religious world.

The hold *The Christian Year* has upon the heart of the English-speaking world is both profound and universal. And this is attributable to the fact that each poem is wonderfully scriptural. Each line is saturated with the sentiment if not the language of the Bible, and a large number of the phrases are a clear and cultured illustration of, or throw light upon, obscure portions of the Scriptures; and such illustrations are at once happy and competent exegeses. Concurrent with this exegetical ability is the perennial sweetness which devout readers find in their frequent perusals. *The Christian Year* is wonderfully accurate in its sympathy with nature,—

“ Nature never did betray,
The heart that loved her,” —

especially in the ordinary and unnoticed

features of English landscape, the sights, the sounds, and other phenomena of rural life and scenery. There is also noticeable in *The Christian Year* a great intensity of domestic love and devotion; while the most prominent feature contained in this highest, this most complete form of religious poetry is the preëminent devotion to the Lord Christ. "Closely connected with this," says Principal Shairp of St. Andrews, "there is a more personal feeling towards our Lord in His whole nature at once human and divine, than had ever before appeared in English poetry, even in that of Charles Wesley or Cowper." The real power, therefore, of *The Christian Year* lies in the truth that it brings home to the readers, as no other poetic work has ever done, a spirit of rare and saintly beauty. Are we, then, not justified in the belief that ages must elapse ere another such devout life as that of John Keble, with such a poetic gift and power of

expression, shall appear? It was Sir Thomas Browne who was fond of saying: "Life is a pure flame, and we live by an invisible sun within us." And the life of John Keble was but the reflection of a greater life within him,— "I live, yet not I, but Christ liveth in me."

"Then spake the king: 'Your sentence is not mine.

Life is the gift of God, and is divine.' "

The Christian Year is certainly a two-fold legacy to the Christian Church; it is a compendium of devotional literature, and it is a brief summary of evangelical theology. Such a devotional spirit as is manifest in *The Christian Year* is not a mere acquirement, it is a sublime gift. The devotion of which John Keble was an example, and which rendered his poetical work a great teacher, was not a mere dreamy, inactive meditation; it was a devout spirit finding its highest joy in

doing good. Listen to what Keble says, in his Second Sunday in Advent:—

“ Think not of rest; though dreams be sweet,
Start up, and ply your heavenward feet.
Is not God’s oath upon your head,
Ne’er to slink back on slothful bed,
Never again your loins untie,
Nor let your torches waste and die,
Till, when the shadows thickest fall,
Ye hear your Master’s midnight call.”

And this devotional nature is the evidence of a pure love, a love that is solicitous of the world’s greatest good, and is concerned about “joy” dwelling in the heart of man. In the Fourth Sunday in Lent we have these sweet lines:—

“ But there’s a sweeter flower than e’er
Blush’d on the rosy spray —
A brighter star, a richer bloom
Than e’er did western heaven illumine
At close of summer day.

“ ’Tis Love, the last best gift of Heaven;
Love gentle, holy, pure;

But tenderer than a dove's soft eye,
The searching sun, the open sky,
She never could endure."

This devotional spirit is further manifest in an absolute trust, an unfaltering belief in the verities of the soul's relation to its Lord. In *St. Thomas Day*, Keble has these striking lines:—

"Both wonder, one believes—but while
They muse on all at home,
No thought can tender Love beguile
From Jesus' grave to roam.
Weeping she stays till He appear—
Her witness first the Church must hear—
All joy to souls that can rejoice
With her at earliest call of His dear gracious
voice."

Though this book of poems was written in the days of the so-called "Oxford Tract Movement," and by one who was numbered among the original four who started this movement, yet it is absolutely free from the religious mist, the mental rationalism contained in so many of the Tracts

issued at that time; *The Christian Year* is the exponent of the purest evangelical theology. This has its illustration in Keble's reference to the Person of the Christ: —

“ But where Thou dwellest, Lord,
No other thought should be.
Once duly welcomed and adored,
How should I part with Thee?
Bethlehem must lose Thee soon, but Thou wilt
grace
The single heart to be Thy sure abiding-place.”

Also Christ's relation to God, as possessing power to save men from their sins: —

“ Thus in her lonely hour
Thy Church is fain to cry,
As if Thy love and power
Were vanish'd from her sky;
Yet God is there, and at His side
He triumphs, who for sinners died.”

And further in Christ's ability to bring us eventually to heaven with Himself: —

“ Then on th’ incarnate Saviour’s breast,
The fount of sweetness, they shall rest,
Their spirits every hour imbued
More deeply with His precious blood.
But peace — still voice and closed eye
Suit best with hearts beyond the sky,
Hearts training in their low abode,
Daily to lose themselves in hope to find their
God.”

Butler taught that “ probability is the guide of life,” the danger of which teaching is to destroy the certainty possible to the true Christian believer. But *The Christian Year* is the opposite of such teaching, it gives the firmness of assent to every Biblical truth and Christian doctrine; John Keble seems to say: “ Faith makes us intellectually certain, while love to the Lord Christ will settle every difficulty in the mental and moral sphere.” Listen to Keble’s own words on St. Matthew:—

“ But Love’s flower that will not die
For lack of leafy screen,

And Christian hope can cheer the eye
That ne'er saw vernal green;
Then be ye sure that Love can bless
Even in this crowded loneliness,
Where ever-moving myriads seem to say,
Go—thou art not to us, nor we to thee—
away!"



